142

The Churchman.

The Rev. HENRY N. HUDSON, M.A., Editor.] "The Church of the Living God, the Pillar and Ground of the Truth." [Vol. XXIV, No. 19.—Whole Number 1216.

JOHN HECKER, PROPRIETOR. NEW-YORK, JULY 8, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........................at 9 A. M. and 3 P. M.
St. Luke's Church.................... 8½ " 5 "
Church of the Nativity................ 9 A. M.
Church of the Annunciation........... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion...... 8 " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, 8½ A.M.
Church of the Transfiguration......¼ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents........... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

THE CHURCH AT HOME.

General Theological Seminary.—The Examinations at this Institution were held on Monday, Tuesday, and Wednesday, the 26th, 27th, and 28th days of June. The attendance of the Committee of the Trustees was unusually large, and great interest was evinced in the performance of their duties. On Monday the *Senior Class* was examined by Prof. Mahan on the Church History of the Middle Ages and the Reformation; the *Middle Class* by Prof. Turner on the Exegesis of the Epistles to the Romans, Hebrews and Ephesians, in Greek, and by the Rev. Mr. Houghton in Hebrew, on portions of the Psalms, and of the Books of Isaiah, Malachi, and Ruth; and the *Junior Class* in the Evidences of Christianity by Prof. Johnson, and in Homiletics by Prof. Haight.

On Tuesday the *Senior Class* was examined by Prof. Haight on the Liturgy and Pastoral Theology; the *Middle Class* on the Period of the Six General Councils by Prof. Mahan, and on the Creeds by Prof. Johnson; and the *Junior Class* on the Exegesis of the Greek Gospels by Prof. Turner, and in Hebrew by the Rev. Mr. Houghton.

On Wednesday the *Seniors* were examined in Systematic Divinity (the 39 articles) by Prof. Johnson; the *Middle Class* on Liturgies, the History of the Book of Common Prayer, and the Ministry, by Prof. Haight; and the *Junior Class* on the History of the Primitive Church by Prof. Mahan.

These Examinations in general showed a satisfactory degree of diligence and attention on the part of the students, and great efficiency and soundness of teaching on the part of the Professors. There was a great deficiency of scholarship displayed by some members of the *Middle Class*, both in the Greek and Hebrew examinations. This may be ascribed in a great degree to the want of adequate preparation in the Grammar of these languages before entering the Seminary. We learn that it is too common for candidates to present themselves for admission, without having taken the trouble to ascertain what qualifications are required by the statutes. It rarely happens that these deficiencies at the outset are made up by additional energy and study in the progress of the academical course. The regular studies are of themselves quite enough to tax the powers of the student to the utmost, were he perfectly grounded in the Hebrew, and thoroughly furnished with the knowledge of the Greek Testament, required for admission into the Seminary.

The Board of Trustees of the Seminary held their Annual Meeting in the Sunday-Schoolroom of St. John's chapel on the evening of Wednesday, the 28th, and Thursday, the 29th June. The Rt. Rev. the Bishop of New Jersey presided. There were also present the Bishops of Vermont, Tennessee, Massachusetts, Pennsylvania, Maine, Indiana, and the Provisional Bishop of New York. About sixty other members of the board, clerical and lay, also attended, a large proportion of whom were from this Diocese. The usual reports from Standing Committees, the Treasurer, and the Faculty were read, and showed the affairs of the Seminary to be in a prosperous condition. The bulkhead on the exterior city line of the Seminary property has been completed at a cost of about $17,000. The cost of filling in and improving the new lots thus acquired will be considerable, perhaps $50,000 or $60,000, and require some years for its completion. When the improvement is finished, the ground will be very valuable and yield a handsome income, abundantly sufficient, it is expected, for the expenses of the Institution on a liberal scale. It was gratifying to observe that some noisy declaimers, who have been wont in time past to denounce bitterly the management of the financial concerns of the Seminary, had the grace to remain quiet on the present occasion. We welcome this as an evidence of returning sanity and better feeling.

The report of the Committee on the Examination of Students was on the whole satisfactory. The members of the Senior Class, 23 in number, were recommended by the Faculty for the customary testimonial, having duly completed their course of study; which was granted accordingly. The Rev. Mr. Trapier offered a resolution requesting a majority of the Bishops to call a special meeting of this Board to effect the removal of Bishop Onderdonk from the Professorship of the "Nature, Ministry, and Polity of the Church." This was pronounced by the Chair to be in conflict with the provisions of the Constitution; an appeal was taken from this decision, and after some discussion laid on the table. Mr. Trapier then gave notice that he would tomorrow offer an amendment to the 6th statute in order to *abolish* the Professorship!

On Thursday the Board met at 5 P. M. The Rev. Dr. Potter was elected a trustee from this Diocese to supply the vacancy occasioned by the elevation of Dr. Kip to the Episcopate; and other vacancies from different dioceses were filled. The Rev. Richard Cox was elected on the Standing Committee in place of the Rev. Dr. Seabury, who declined a re-election. The Rev. Mr. Trapier offered an amendment to the first section of the 6th chapter of the Statutes, striking out the words "a Professor of the Nature, Ministry, and Polity of the Church." This was earnestly opposed by Mr. Betts, of Newburgh, and the Rev. Dr. Van Kleeck, and advocated chiefly by the mover, and the Bishop of Pennsylvania—other members taking a part in the discussion. A motion of Dr. Van Kleeck, declaring the amendment *inexpedient*, was carried by almost a unanimous vote. The Rev. Dr. F. Vinton offered an amendment to the 8th chapter, giving the arrangement of the subjects for examination to the Examining Committee instead of the Faculty, as is the usage at present. On his motion this was referred to a Committee to report at the next annual meeting. The expediency of providing a Professor of the Evidences of Christianity was referred to a special Committee; and also the provision of a Pastoral Head for the Seminary: each Committee to report at the next annual meeting. A neatly printed bound volume of 668 pages, published by resolution of the Board at a previous meeting, was laid on the Secretary's table for the inspection of the members. It contains various documents relating to the establishment of the Seminary, and the proceedings of the Board from the years 1821 to 1838, both inclusive,—the same being almost entirely out of print. The thanks of the meeting were presented to the Rev. A. Bloomer Hart, the judicious and indefatigable editor of this publication, and a copy was voted each member of the Board, the principal public libraries in the United States, &c.

After transacting the business before it, the meeting adjourned *sine die*.

The Annual Commencement of the Seminary was held in St. Peter's church on Thursday the 29th ult., Bishops Hopkins, Doane, Otey, Potter, Upfold, and Wainwright being in attendance. Dr. Hopkins, being the senior Bishop present, of course presided. The address to the graduates was delivered by Bishop Otey. He spoke of the honour and responsibilities of the ministerial office, and urged the necessity of watchful care and untiring diligence. He cautioned them against entertaining too much confidence in the success of their labour, as tending to promote a reliance on human instead of Divine agency. That many a minister, after years of hard work, was obliged to confess that "the race is not to the swift, nor the battle to the strong." That the reproach of the Cross had not yet ceased, but difficulties and persecutions still attended the service of it. That a faithful profession of Christ often provoked the smile of ridicule, or the opposition of hatred. It was a mistake to think the truths of Revelation were of so pleasant a nature, as to need only to be presented: in the unrenewed heart they excited hatred, not love.

Nor, on the other hand, should they despond under difficulties, but work on, with perfect faith in God's assistance; bearing in mind, that they were not answerable for the success of their ministry, but only for their faithfulness in it.

He thought it would contribute greatly to their success, to cherish a kindly and conciliatory spirit towards those of other communions. That this could be done consistently with their duty to the Church; for, while bound by their vows to "banish and drive away all strange doctrine," they were equally bound to promote peace and good will among all men. Gentle remonstrance was more efficacious in banishing error and reclaiming wanderers, than violent assaults. That he was favourable to a free discussion of religious differences among men, when conducted in a spirit of Christian forbearance and a gentlemanly manner. Indeed, he considered it a disgrace that, while subjects of great worldly importance, agitating the public mind, were daily canvassed in society, the discussion of religious differences begot so much ill-feeling that the subject was almost banished from social conversation.

He would caution them against magnifying their trials and successes—a habit now grown to a surprising extent; so much so that it seemed as if the charity that "vaunteth not itself," and "doth not behave itself unseemly," had been banished from the world. Another cause of difficulty in the Ministry arose from want of prudence. Young men frequently married when in charge of missionary stations that could not well support a single minister. Dissatisfaction ensued, and often the usefulness of a minister for life was marred by an unwise marriage. They should not mistake him as recommending celibacy for ministers; for, of all men, none more required the sympathy and support of a helpmate; but it would be wise in a young clergyman first to establish his congregation.

The fatherly counsellings of the Rt. Rev. Prelate, well-seasoned as they were with experience and affection, were well adapted to guide and guard the steps of those just going forth to their work.

The address being finished, the Rev. Professor Mahan presented the graduates to the Rt. Rev. the Presiding Bishop, who addressed a few words of exhortation, and delivered to them their diplomas. The graduates were *twenty-three* in number, as follows: J. H. H. Brown, Edmund Cooper, James De Koven, J. C. Eccleston, W. B. Edson, J. S. B. Hodges, T. A. Hopkins, L. C. Lance, J. R. Livingston, Jr., N. F. Ludlum, William Murphy, H. B. Nichols, Stevens Parker, W. E. Phillips, W. P. Ray, Thomas Richey, G. F. Seymour, J. E. C. Smeads, C. F. Smith, W. A. Stirling, G. K. Warner, J. H. Waterbury, M. H. Wellman.

Church Book Society.—A special meeting of this important Society was held on Wednesday, June 28th, in the Sunday-School room of St. John's chapel, New York. Five of the Bishops, more than forty of the clergy, and some fifteen of the laity, were present. Mr. Mitchell read the Act of Incorporation, and the Society proceeded to organize under the new charter recently obtained from the legislature of the State of New York. The Board of Managers and other officers were unanimously re-elected, and after some discussion and an earnest wish on the part of the members present that the Society should hereafter fix its time of meeting, so as not to be hurried in attending to its momentous concerns, the Society adjourned.

On the same day the Board of Managers held their annual meeting. There was an equally good attendance as in the case of the Society, and the conviction seemed to rest upon the minds of all present that the Board were charged with a very responsible work for the cause of Christ and His Church.

The Annual Report of the Executive Committee was read by the Secretary, and was ordered to be printed and published. The Report was brief, but pertinent, and gave clear evidence that the Society is steadily advancing in its work and securing on all hands the confidence of Churchmen. Its business operations, and especially the removal to the new rooms in Broadway, showed plainly what the Society was doing and striving to accomplish.

The Executive Committe, a truly *working* Committee, were re-elected; and at an adjourned meeting a code of By-Laws was adopted. The Rev. Mr. Trapier offered a substitute for the By-Law which makes *all* the Bishops and *all* the clergy members, *ex officio*, of the Society; as, however, he had no wish to press his substitute (see Triennial Proceedings, p. 45), it was at his request laid on the table until the next Triennial meeting. Several vacancies in the Board were filled by good men and true, and a letter full of encouragement was read from an absent manager in Virginia. After which the Board adjourned.

It deserves to be specially noted, that the spirit and interest manifested at these meetings were of the most cheering character; and we augur great good to the noble work which the Society has in hand from the genial character and wholesome energy of the Executive Committee, with the Provisional Bishop at its head.

Connecticut.—The *Calendar* of last week has a "Bow Editorial" from the Rev. A. B. Chapin, D.D., announcing that, in compliance "with the request of the Bishops of the Diocese and the Publishers of the *Calendar*," he has consented "to occupy for a time the Editorial Chair of that paper." He has been so long and so well known in the quality of Editor, that we feel as if it would be scarce becoming in us to welcome his return to our honourable body: yet, so far as may be proper for us, in the case of one so much older in the work than ourselves, we would fain celebrate the event. Perhaps we cannot do this better than by subjoining a part of his salutatory; which we do, cordially wishing him an abundance of [illegible] and [illegible]

> In renewing [illegible] When [illegible] Editor, it can hardly be necessary for us to [illegible] our intended [illegible] We [illegible] years' absence from editorial [illegible] our convictions of the importance of sustaining a good Church paper in this Diocese, adapted to the wants of the Diocese, nor lessened our willingness to contribute what we are able, to secure such a periodical. We say this without any disparagement of, or disrespect to, the many able papers labouring, each in their own peculiar sphere, for the cause of Christ and His Church; for repeated experience has shown that, however able and devoted they may be, none seem to be fully adapted to the wants of the great body of the people of this Diocese.
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> We may also add, that ten additional years of careful study and observation have only served to confirm our faith in the Church, as a living, organic body in the world, instinct with God's Holy Spirit, bearing onward, surely and steadily, though not always *apparently* so, that sacred deposit of Truth, of which she is the pillar and the ground, and to which she is a testimony and witness. Thus our faith in her purity and perpetuity has been strengthened, our fear of the consequences of assaults from without, and, we may also say, even from many minor errors within, have been somewhat lessened, while at the same time, our dread of division in the fold of Christ has become greater than ever.—Hence, while bound to *contend sharply for the truth once delivered to the saints*, we are so to do it, that we may *follow after the things which make for peace*.

New York.—The new edifice of Christ church, in this city, was consecrated on Friday the 30th ult., by the Rt. Rev. the Provisional Bishop of the Diocese. Among the clergy present were the Bishop of Pennsylvania who read the Epistle and Gospel, and the Bishop of Indiana, who said the Litany. The rector, the Rev. C. H. Halsey, read the instrument of donation, and the Rev. Dr. Berrian the sentence of consecration. The sermon was preached by Bishop Potter from St. John, xii. 32. "And I, if I be lifted up from the earth, will draw all men unto Me." The preacher deduced from these words sure grounds of confidence in the continued spread and final triumph of Christ's Church upon earth, and the duty of each Christian in his appropriate sphere to do what in him lay, to contribute to these results by active exertions, liberality, and prayer. He depicted with a graphic pen the dangers to which we are exposed from the *colluvies* of our great cities, and forcibly urged upon the members of the congregation the necessity of extended efforts and unwearied assiduity in endeavours to ameliorate the condition, and effect the reformation of the degraded and vicious. The discourse was delivered with the learned prelate's accustomed energy and eloquence, and was listened to with marked attention.

The interest of the occasion was heightened by the presence of an aged lady of the parish, who had witnessed the consecration of first church in Ann street, and the second in Anthony street; had heard the first and last sermons of Dr. Pillmore the first rector of the parish; the first and last sermons of the Rev. Dr. Lyell his successor, and also the discourse pronounced at the funeral of the latter devoted servant of Christ.

The Bible and Prayer-Book used at the first and second consecrations were again used on this occasion.

The church is favourably situated in West Eighteenth street, near the Fifth avenue, and is a commodious and handsome edifice. It will seat about 850 persons. We abstain from an architectural description at present, because we have been promised a full and accurate one from a competent hand for a future number of our paper.

The ordination of the graduates of the Seminary, took place in Trinity church, on Sunday the 2nd inst. The attendance, both in quantity and quality, was answerable to the importance of the occasion. Among many others, were the Lord Bishop of Quebec and two of his chaplains, and the Bishops of Tennessee and Indiana. The Rev. Drs. Berrian, Higbee, and Haight, of Trinity church, were also present. The Rev. Dr. Helmuth and the Rev. Mr. Nichols, of Quebec, took part in the services, and the Bishop of Quebec preached the sermon, taking for his text the 12th chapter of St. John, the 26th verse. After speaking of the interest which attached to such a scene in the American Church, which, since the Revolution, has assumed a distinctive organization, his Lordship went on to state, that, however different the political circumstances of the English and American Churches, he felt that the same hopes animated them, and the same bonds of Christian fellowship bound them together. The rest of the sermon was mainly occupied with the various bearings of the text in reference to the Ministry, and with an address to those about to be ordained.

At the close of the sermon, Dr. Haight presented the candidates, and the Rt. Rev. the Provisional Bishop of New York proceeded to ordain them, assisted by the Bishops of Tennessee and Indiana.

Eighteen gentlemen were ordained deacons. Their names are as follows, all but the last three being of the class just graduated from the Seminary: J. H. H. Brown, Edmund Cooper, W. B. Edson, J. S. B. Hodges, J. R. Livingston, Jr., N. F. Ludlum, Stevens Parker, W. E. Phillips, W. P. Ray, Thomas Richey, J. E. C. Smedes, C. F. Smith, W. A. Stirling, J. H. Waterbury, M. H. Wellman, Treadwell Walden, J. S. Clark, and James Morton, Jr.

There were also three ordained to the Priesthood, namely, the Rev. Messrs. A. V. Clarkson, E. M. Peck, and W. H. Carter.

This was the largest ordination ever held in the American Church.

On Sunday the 25th ult., the Rt. Rev. the Provisional Bishop confirmed *thirteen* in St. Philip's church, New York; on Sunday the 2nd inst., *eight* in the church of the Good Shepherd; on both occasions preaching, and addressing the candidates.

Western New York.—Between the 21st and 25th ult., inclusive, Bishop DeLancey confirmed as follows: St. Peter's church, Oriskany, *five*; Zion church, Rome, *twenty*; Christ church, Manlius, *six*; St. Mark's, Jamesville, *one*; Christ church, Jordan, *eight*; in all 40.

The edifice of St. Mark's church, Jamesville, has been removed to a better site, and much improved within and without.

Pennsylvania.—The new edifice of St. Andrew's church, Mantua, which is now a part of Philadelphia, was duly consecrated, on the 23d ult., by the Rt. Rev. the Bishop of the Diocese. The Rt. Rev. the Bishop of Tennessee and a large number of clergymen were present and assisting in the services. The *Banner* supplies some interesting particulars about the church, which we subjoin:

> Less than three years ago, there stood on the site of this now consecrated house, the unenclosed ruins of a former House of God. In 1819, St. Mark's church, Mantua, was erected, and consecrated by the Rt. Rev. William White, D.D., first Bishop of the Diocese of Pennsylvania, his own venerated name being in the charter of incorporation as rector of the church. He was succeeded, in that office, by the Rev. James Montgomery, D.D. After a few years, the church was closed, and stood a deserted, unprotected house of God. It was broken open, rifled, fired by the torch of the incendiary, and made a place of resort by those who had not the fear of God before their eyes. The lot and ruins ceased to be Church Property. They were purchased by the Vestry of St. Andrew's church, and incorporated July 18, 1851. The old walls having been found capable of re-appropriation to their original sacred use, were preserved in the construction of the new building.

The cornerstone of a new church was laid at Monte Alto, Franklin county, on Thursday the 22d ult., by the Rev. Walter Ayrault, of Maryland, who accompanied the ceremony with an able and appropriate address. This, it is said, will be the first Episcopal church built in that county. The church is to be of stone, 40 feet by 27; and nearly enough has already been contributed, to finish the outside.

Indiana.—On Thursday the 22d ult., Trinity church, Lawrenceburgh, was consecrated by the Rt. Rev. the Bishop of the Diocese, who also preached and administered the Lord's Supper.

The Journal of the late Diocesan Convention has come to hand. It appears from this document that the Diocese has 28 parishes, and 22 clergymen besides the Bishop. During the past year the Bishop has confirmed in 18 parishes 125 persons, preached 131 times, administered the Lord's Supper 23 times, ordained three priests and two deacons, instituted one rector, and consecrated one church. The number of communicants reported is 888; of Sunday-school teachers, 119; of scholars, 780: amount of contributions, $6,659. At the time of the Convention the Diocese had four candidates for Orders, two of whom have since been ordained.

Wisconsin.—On Sunday the 11th ult., being Trinity Sunday, Bishop Kemper held an ordination in the chapel of the Theological Seminary, Nashotah, admitting Messrs. H. C. Shaw, L. D. Brainerd, P. B. Morrison, and C. C. Edmunds, Alumni of the Seminary, to the Order of Deacons. The sermon was preached by Bishop Upfold, and the candidates presented by the Rev. Drs. Adams and Cole.

Maryland.—On Sunday the 11th ult., being Trinity Sunday, Bishop Whittingham held an ordination in St. James' chapel, at the College of St. James, admitting Messrs. E. A. Colburn and J. H. Coit, Tutors in the College, to the Order of Deacons; the Rev. Dr. Kerfoot, Rector of the College, presenting the candidates. At the same time and place, the Rev. J. M. Dashiell, Assistant Professor of Greek and Latin, was ordained to the Priesthood, on presentation by the Rev. Dr. Pyne. The sermon was by the Bishop.

At a special ordination, held in St. Stephen's church, Cecil county, on Wednesday the 21st ult., the Rev. Franklin L. Knight, minister of the parish, was ordained to the Priesthood, by Bishop Whittingham; the Rev. James Stephenson, of Baltimore, acting as presentor, and the Rev. J. H. Morrison, of Baltimore, preaching the sermon.

On Tuesday the 6th ult., St. Peter's church, Ellicott Mills, was duly consecrated by the Rt. Rev. the Bishop of the Diocese. A goodly number of clergymen were present at the services, the Bishop preaching the sermon.

Between the 4th and the 21st ult., inclusive, the Bishop confirmed as follows: St. Luke's, Baltimore, *thirty-six*; St. Peter's, Ellicott Mills, *twenty-six*, *fifteen* of them being from the Patapsco Female Institute; St. Paul's, Sharpsbury, *two*; St. Thomas', Hancock, *eight*; St. Andrew's, Clear Spring, *five*; St. John's, Hagerstown, *five*; St. Mark's, Lupporis Cross Roads, *one*; St. Stephen's, Cecil county, *seven*: in all, 90.

THE CHURCH ABROAD.

England.—Another meeting has been held in opposition to Lord Harrowby's Church Demolition Bill, by the Fellows of Sion College. More difference of opinion in regard to the measure was apparent here, than at the London Tavern meeting. It was not without considerable opposition that a motion from the Rev. Dr. Croly, that a petition against the measure be presented from Sion College, was carried.

The opening of the Diocesan Theological College at Cuddesdon, the diocesan Palace of Oxford, took place on the 15th ult. The services began with an early celebration of the Holy Communion in the private chapel of the Palace, at which the Bishops of London, Bangor, Chichester, St. David's, Worcester, New Zealand, and Natal were present. At the second service in the parish church the Bishop of New Zealand preached a sermon, which, judging from the published notices of it, must have been of singular eloquence and power. The following brief sketch we take from the *Evening Journal*:

> Talking of the foundation and permanence of collegiate bodies, he divided those distinguished men who set them on foot into men of hope, and men of memory who lived in the traditions of the past, and kept them alive according to their original import. The old Church of England was doing at this moment at Cuddesdon and at Culham (the diocesan college for schoolmasters) the same thing which the new Church of New Zealand was doing. This led the Bishop to dwell upon the cycle of events by which, in every age of the Church, torpor and zeal followed each other, and zeal found fresh conviction of the corruptions which overshadowed old institutions. Cuddeson and Culham might be considered the legitimate growth of the old practices which led to the creation of the University of Oxford. Again, cathedrals and chapters had become divorced from their bishops, who were naturally driven to sympathise chiefly with the parochial clergy. But they still lacked centres of continual prayer and of special manifestation of the Church system, representing the real cathedral alone, and such new centre had been created at Cuddeson for the diocese of Oxford. The Bishop concluded with a striking apostrophe to his brother bishops present.

At the close of the sermon £400 were collected towards the extinction of a debt of £700, that still rests on the College. The procession then moved to the College, chanting the 68th Psalm:

> A small stand had been prepared in the open air, close to the college door, from which the Bishop offered a few prayers. He then entered the building, and proceeded to the private chapel of the college, accompanied only (from its small size) by the bishops, the chaplains, and the rural deans present, and offered a short service appropriate to the occasion. In the meanwhile, the clergy and people in the open air below sang the "Veni, Creator," and two Psalms. The dignitaries then returned, and the Bishop of Oxford, mounting the stand, delivered a very forcible address, explaining the object of diocesan colleges like this one, to give due and practical teaching to those preparing for holy orders. He showed how little such institutions clashed with the universities, and forcibly appealed for their support, from their great importance to the Church of England, at whose reformation such institutions were specially contemplated as bulwarks of the pure Catholic faith which she professed. The Bishops of London, Chichester, Bangor, Worcester, St. David's, Natal, and New Zealand successively followed, from the same place, enforcing the same views. The two last-named bishops dwelt strongly on the need of similar colleges for the colonies; the Bishop of Natal announced his intention of founding one. The Bishop of New Zealand gave interesting details of the one which he had established at Auckland. The Bishop of Oxford again addressed the gathering, contrasting the genial weather of this day with the pitiful storm which beat on the occasion of the first stone being laid. It literally illustrated the promise that those who went on their way weeping and bearing forth good seed, should come again with joy and bring their sheaves with them, in the shape of that goodly edifice. The *Te Deum* was then unanimously sung, and with the blessing the day's proceedings closed. The new college was immediately thrown open to all visitors.
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> The building is an extremely picturesque specimen of the revived ecclesiastical architecture of this day, due to the talent of that eminent architect, G. E. Street, Esq. It its building it was desired that due ecclesiastical effect should be combined with a strict economy.

The Rev. W. J. E. Bennet, vicar of Frome, has been involved in some difficulty in consequence of remarrying certain parties, who had been already united at a Dissenting chapel. It appears that a labouring man, named Dimmock, having been married to Elizabeth Plummer, at an Independent chapel, registered for the solemnization of marriages, a "Madame Green, a Sister of Mercy," represented to the wife that her marriage was insufficient, and persuaded her to be married again at the Church, where they were re-married by Mr. Bennett's Curate. In the Church book Dimmmock is described as marrying "Elizabeth Dimmock, formerly Plummer," the column appropriated to the description of the condition of the parties being filled up with the remark "previously united at Zion Meeting-house." A large meeting has since been held at Frome—the Hon. Col. Boyle in the chair—at which the following resolution was passed:—"That in the judgment of this meeting, the re-marriage of persons already united in matrimony is a violation, or, at least, an evasion of the law of the land; that it forms part of a system designed to set up ecclesiastical arrogance against civil authority, and, therefore, that it is an act deserving the reprobation of every Englishman."

An English paper accuses the Hon. and Rev. Mr. Courtenay of making a niche in the porch wall of the church of Bovey Tracey for a holy water basin.

The pillar-stone of St. Luke's chapel, Marylebone, was laid at Hertford Place, Edgeware Road, on the 13th ult., by Lord John Russell. This church is being erected as a thank offering for mercies vouchsafed by Almighty God to the inhabitants of the district at a time of visitation by cholera.

The Vicar of Newcastle-upon-Tyne has proposed a scheme for building ten new schools in that town, at a cost of £20,000. The proposal has been adopted at a large public meeting, at which the Vicar announced that the Bishop of Durham had promised a subscription of £250, and that some other sums had been collected; and, as they might probably expect about £7,000 from the Privy Council, there would be £12,000 required to be raised by voluntary contributions. The Vicar stated to the meeting that he "hoped they might raise the standard of education through the whole of Newcastle. From whatever cause it was—whether from the teachers being overburdened with pupils, or from other circumstances, they must admit that at present it was very low."

The anniversary festival of the dedication of St. Barnabas' church, Pimlico, was celebrated on the 12th ult. with great rejoicings, by a large and mixed company of high and low.

(Continued on page 149.)

Imperfect in original

COMMUNICATIONS.

For The Churchman.

THE MORNING AND EVENING SACRIFICE.

With every morning's glorious prime,
With every evening's close,
The Hebrews marked the holy time,
And prayer and praise arose;
How grand and solemn was the sight,
A nation's sacrificial rite!

O'er the hot desert's gleaming sand,
Led by the hand divine,
They toiled to reach the promised land,
And watched each mighty sign;
By day the cloudy pillar came,
By night the shaft of living flame!

The water sprang at God's command,
When faint with thirst they cried,—
And victory crowned the little band,
When Amalek defied;
For He whose arm is as an host,
Made vain the heathen's haughty boast!

When Moses, unto Pisgah led,
Submissive took his way,
And, gazing thence, exulting said,
This doth my toils repay!
No wonder hearts and feet should grow
Discouraged, doubting, faint, and slow!

But Faith their wavering footsteps stayed,
And cheerful trode before,
Till those fair lands, in green arrayed,
Beckoned the wanderers o'er!
Finished the long and weary road,
There Canaan smiled and Jordan flowed!

So, Christian pilgrims! morn and eve,
Let prayer and praise arise,
And follow Him whom ye believe
Your Leader, to the skies!
Like Israel's, bid your censers glow,
To mark your holy time below!

O'er many a bleak and arid waste
If here your feet shall tread,
He bids ye "living waters" taste,
Sustains the drooping head;
In brightest day, 'neath darkness' shroud,
His word is still your "flame and cloud"!

When fiercer hosts your path beset
Than all that Israel knew,
Fear not! for ye shall conquer yet,
His arm will strike for you!
Through all the dread and dismal fight,
He keeps His chosen ones in sight!

As Moses on the mountain died
In sight of "promised land,"
So did the Sinless Crucified
On Calvary's summit stand,
And see, with vision all divine,
Of His redeemed the endless line!

And as, with dimmed, regretful eye,
The parting Hebrew gazed,
So went the Saviour's faithful by,
"Sorrowing" and "sore amazed"!
Till, rising from the powerless tomb,
He came to chase away their gloom!

O may the hand which Israel led
Still guide our feet aright;
The tribes with manna full He fed,
And gave them strength to fight;
The "bread of life" to us is given,
And power to win our way to Heaven!

Boston, June, 1854. †

For The Churchman.

DR. CUMMING ON TEMPERANCE.

Rev. and dear Mr. Editor: I read in the *Commercial Advertiser*, some days since, an extract from a recent volume of Lectures published by the Rev. Dr. Cumming, a Presbyterian minister, at present officiating in London. The principles inculcated are sound, and the practical suggestions judicious. It is gratifying to find so much sense and calmness in a quarter where fanaticism and ultraism do "much more abound." The abuse of private judgment which has led so many from the apostolic Church of England into the quagmires and sloughs of dissent, is now exciting them to set up the dictates of the same erroneous guide in opposition to the word of God. The question, "can man be wiser than his Maker?" is, it seems, to be answered by them in the affirmative, and all Christian people must do and speak and think just as they do, on penalty of excommunication! The *Commercial* says, "We note here and there passages to which many readers in this country will take strong exception," and instances the following as one of them. Judging from the incoherence, folly and impiety on the subject of temperance, which mouthing orators and brainless scribblers have talked and written, I think it very likely they will. W. N.

FROM LECTURES ON OUR LORD'S MIRACLES, BY THE REV. JOHN CUMMING, D.D.

It has been objected by one of the German infidels, that our Lord did not show a deep sense of the danger of wine when He created at this feast so excessive a quantity—some hundred gallons—by an act of omnipotent power. Would not this objection apply to every vintage? If God gives a plenteous vintage you would not say, This is a temptation to men to drink to excess. There was no more temptation to drinking to excess from His filling many large water jars, than in His being pleased to give the sunbeams and rain-drops that make an abundant vintage. The secret of temperance is not in the cellar, but in the heart of the landlord of the wine-cellar. A Christian man will not become intoxicated if he drinks from a cask; a drunkard will become intoxicated if he drinks from a bottle. It is not in the quantity before you that the element of temperance is, but in the grace of God that has been planted in your hearts. Now it does seem to me, without the least expression of disrespect toward those who differ from me, that if God had designed that men should be universally what is called teetotal—that is, should not taste wine, or anything that has the least alcoholic element in it—He would have prohibited the growth of the vine, and rendered fermentation absolutely impossible; because if there were no fermentation there could be no alcoholic element generated. But He has not done so; He does give the vintage, and He does give the fruit of the vine; He has created fermentation just as truly as He has created vegetation; therefore it does seem to me that temperance is to arise, not from the absence of wine, but from the presence of Christian principles; and that we are to be sober because it is a Christian duty, and not by insulation from all the elements for being the reverse. It does appear to me that character is perfected, not by being placed beyond the reach of temptation, but by being placed within the reach of it, and there gloriously triumphing by the grace of God over all its suggestions and its temptations.

It is remarkable (and I submit it to those who differ from me), that our Lord ministered not to supply, as you perceive, a necessity, but to add an enjoyment. I admit teetotalism has done much good, and I recognize the perfect liberty of every man to adopt it who is satisfied that it will do good. I would not say one word against the teetotal society, because they have done good, and I pray that they may do more; but while they claim the liberty of holding their sentiments, I must not shrink from the duty of expounding what is plainly God's word. . . . .

If I could, I would make every man sober; but my prescription, if you will allow it, is not a mechanical change, but a moral revolution in the ungenerate and unsanctified heart. "But there is danger," you say, "in wine." So there is, and there is danger in other things; there is danger in tampering with the word of God; there is danger in reading the Bible in the light of teetotalism, instead of reading teetotalism in the light of the Bible; for we may depend upon it, whenever a man begins to adopt another mode of life than that which the Saviour gave, he soon begins to adopt another rule of faith than that which the Bible affords. . . . . It is not my prejudices that influence me. I feel I am here the interpreter of that word, the glory, the perfection, the beauty of which shine forth more and more. I must bring all my likes and dislikes, all my preferences and prejudices, to God's law and to God's testimony; I dare not say what is not here, I will not shrink from saying what is here. A few have left my congregation because I will not be a teetotaler. I have no liking to wine; I can do without it as freely as any of you; but what my Lord consecrated by tasting, I will not pronounce unholy; what He has set a precedent of using, I too feel that I may use in moderation; and thus I teach, whether you like it or dislike it. I am placed in this pulpit, not to preach to your prejudices, or to echo your opinions, but to proclaim, as responsible at the judgment bar of God, what is true, and that, by God's grace, I am determined to persevere in doing.

I therefore gather from this passage that wine is lawful, that it is not unholy; that the temperate use of it is legitimate; that its employment as a medicine is right. I have tried the teetotal system, and literally and truly it did not suit me; I have tried the other system—I use but do not abuse it—and I find I am stronger and can do more work, enjoy better health, and put forth greater energy. I must, therefore, put my experience against an opposite experience. I never drank to excess in my life, and I hope none of you do. Nothing can be more degrading to a human being than drunkenness; nothing can be more disgraceful to a Christian man than excess. The great law, the beautiful law, is—the time is short; it remains for them that marry to be as though they married not, for them that sell as though they sold not, and them that buy as though they bought not; thus using the world and not abusing it, for the fashion of this world speedily passeth away.

For The Churchman.

TRINITY CHURCH AND ITS ATTENDANT CHOIRS.

Mr. Editor: If men obtained their first musical ideas and principles from the singing of birds, I think we may, from studying the imitative peculiarity of the feathered race, fairly assume that the birds derived their melodious lays from the meadows, shrubs, and trees whilst agitated by the gentle zephyr or the furious gale; unless perchance their accoustic organs be acuter than ours, and that they may have heard, and stolen instruction from that "music of the spheres" some poets sing about. At all events, that they are attracted by music, and endeavour to imitate even difficult strains, is evident from the following fact which has lately fallen under my notice.

It is known to your readers that the organ in Trinity church is the largest and most powerful now in our city, and, fortunately for the gratification and edification of those who attend divine service in that solemn edifice, is at present under the control of a gentleman calculated by taste and talent to try its powers in tones mellow or sublime,

"In cadence sweet now dying all away,
Now pealing loud again, and louder still."

Latterly, however, a rival choir has established itself in opposition to the above, (for this is truly a land of no monopoly,) and every Sunday morning may be heard in the topmost branches of the noble trees surrounding Trinity church, a select assembly of Orioles, Robins, and Wrens, and other feathered songsters, which, while the soul-stirring chants and anthems are being performed within the building, add

"To the sacred organ's praise
Notes inspiring holy love;
Notes that wing their heavenly way
To meet the choirs *above!*"

Last Sunday morning, while the choir of twenty vocalists accompanied by the full rich and deep tones of the organ was about chanting the Te Deum Laudamus, this band of feathered musicians amid the waving leaves were heard by the congregation, performing most praiseworthily the Glory in Excelsis, and the flute-like voiced Oriole, and the sharp toned Wren, and the sweet noted Robin joined in,

"With tones so just, in such gradation thrown,
Admiring Nature owned the work her own."

How far they are likely to dispute the palm of musical talent with Doctor Hodges, is not now the question; but it is evident that they are lovers of pure harmony, and deserve credit for their taste in the selection of the place to enjoy it. And I have no doubt that these birds are attracted annually to the vicinity of Trinity church, first by the music, and secondly by the instinctive perception, that they possess there during the summer months more than usual security for their nests and rearing their young. They, in a measure, feel that they are in sacred precincts, where the deathful earth, and solemn trees reign in mournful and untroubled respect over the remains of those who have long since passed away from the toils of life, and laid their bodies in eternal peace under that protection,—where the mischievous youth may not molest them, and where the pecuniary-minded man, who esteems every foot of land only by its value in dollars, must not be permitted to encroach with impunity on the time-honoured appropriation of grim death's dominions,

"Where every hour is ready to betray
Our lives to that still watching enemy."

God grant that the ashes of our ancestors may ever remain undisturbed; may the branches of those stately trees long afford security to the aereal warblers, aye, till they become conversant with every note of Hayden, Mozart, and Handel; and long may Doctor Hodges continue there to regulate and impart that delightful harmony, for which he is so justly celebrated. And above all may thousands of our citizens resort thither on the Lord's day, to hear and be edified, and thence return to their homes with lessons of wisdom and good-will engraven on their minds. G. C. M.

June 27, 1854.

For The Churchman.

THE CHRISTIAN PRIESTHOOD.

Mr. Editor: Your correspondent "C," who appears in *The Churchman* of June 24, is not sufficiently thoughtful for a controversialist. He does not seem to understand my essays, and therefore contends in a portion of his article for what I have never questioned. "Alumnus," he says, "knows that even St. Paul could not have been a Priest among the Jews, for he was not of the tribe, and to lay claim to the office in a literal sense among Christians would have been absurd." If this is intended to be a serious answer to anything that I wrote, when criticizing certain passages in Prof. Turner's commentaries, my respondent will look in vain for that to which he replies. I maintain that there were Jewish Priests under the dispensation of Moses, and that there are Christian Priests now. It would have been to the last degree "absurd" for me to say that Christian Priests are Jewish Priests; and where or how my respondent derived the idea that I meant to say it, I cannot imagine.

"Alumnus," who might perhaps object that "C"'s views are "at variance with the Prayer-Book, where the word Priest is used," is reminded that the word as used there never signifies *Sacrificer*, Sacerdos, *ιερευς*, or *Cohen*, *i. e.*, never a Priest in the literal and Levitical sense,—we all know that it there means *Presbyter*, from which it is a mutilated derivation." Here is the same misapprehension on the part of the respondent as in the sentence above quoted. He argues as if a man could not be literally a Christian Priest, without being a Levitical one. He might with equal propriety contend that a Jew could not be literally a Levitical Priest, unless he were a Priest after the manner of the Gentile nations who had officers called *ιερεις* before the promulgation of the Levitical law. But let us see whether this respectful *reminding* is worthy of remembrance. The word *Priest* is *generally* used in the Prayer-Book for Presbyter—the second order of the three-fold ministry. But in the 32d article it is otherwise. The Latin title to that article, which is of equal authority with the English, is, "De Conjugio *Sacerdotum*," where the term Sacerdos is applied to the office of the ministry at large as a Priestly office. Again, in the "Office of Institution," the Presbyter instituted is authorized "to perform every act of *sacerdotal* function among the people" of his charge; and to enjoy the accustomed temporalities until a "dissolution of all *sacerdotal* relation" between him and them takes place. So much for that point.

"The ancient Priesthood," says "C," "was a type, a figure; so says the Apostle: *our* ministry under Christ is the substance, and consequently we cannot apply the name of the figure without a figurative sense." This assuredly is not conclusive reasoning. The Jewish *Sabbath*, the Jewish *Sacraments* (as they are styled in one of our homilies), the Jewish "*House of Prayer*," were all types; they *pre*figured something under the Christian Dispensation. But is it improper to say the Christian Sabbath, the Christian Sacraments, the Christian House of Prayer? Can we not employ these terms without speaking figuratively? The Jewish High Priest prefigured the "High Priest of our profession." Is our ascended Lord a High Priest in a figurative or metaphorical sense merely?

"If the Priesthood of old," my respondent observes, "is to furnish name and title to the Christian Ministry, it is only because of a *ministration in holy things;* and these are the sacrifice of prayer, praise, and thanksgiving, a spiritual offering of the inner man, the substance of the outer, which in its great realities truly ignores a priesthood, whilst it completely absorbs all the essentials of the Priest." If I understand this passage, its author is in heart a Quaker, and nothing more. "Our ministry under Christ," he tells us, "is the substance" of what was typified by the "ancient priesthood;" and this "substance" is simply the "sacrifice of prayer, praise, and thanksgiving, a spiritual offering of the inner man." No outward ministry, therefore, is now requisite. Every spiritual offering of the inner man by laymen "completely absorbs all the essentials of the priest." This is going farther than even Low Churchmen are accustomed to adventure. It is naked, unsophisticated Quakerism. I doubt whether Prof. Turner will be thankful to his vindicator for using such language. Our ministry under Christ is *indeed* the substance of what was typified by the Jewish Priesthood; and since the peculiar duty and privilege of the latter was two-fold, to minister *unto* the Lord, and to bless *in the name* of the Lord, it is the duty and privilege of the [illegible]istian Priesthood *a fortiori* to execute these f[illegible] "if the ministration of condemnation be glory, [illegible] doth the ministration of righteousness exceed [illegible] glory." (2 Cor. iii. [illegible])

June 26, 1854. Alumnus.

For The Churchman.

Account of the first regular annual meeting of the Associate Alumni of Nashotah Theological Seminary.

On Thursday, June 8th, 1854, the Associate Alumni of Nashotah Theological Seminary held their first annual meeting in Nashotah chapel. After Evening Prayer at 3 P. M., a very interesting missionary sermon was delivered by the Rev. George R. Bartlett, B. D. before the Association. The Faculty and Students of the House were all present by invitation.

Immediately after the above-mentioned exercises the Alumni adjourned to the Reading-Room in the basement of the chapel. The Rev. David Keene, B. D., rector of St. John's church, Milwaukee, was called to the chair. Several very interesting letters were then read from those of our number who could not be present.

The Committee on Constitution and By-Laws being called upon, reported the following, which was unanimously adopted.

Constitution.

Art. I.—This Society shall be called "The Associate Alumni of the Nashotah Theological Seminary."

Art. II.—This Association shall consist of all graduates who shall have given their written assent to this Constitution, and shall conform to its requisitions.

Art. III.—The object of the Association is to cherish a spirit of mutual interest and union among its members; to advance the cause of Theological learning and Evangelical truth and piety; and to promote the advantage of the Institution with which it is connected.

Art. IV.—The officers of the Association shall be a President, two Vice Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, and four persons to constitute, with the Recording Secretary, an Executive Committee. These several officers to be chosen annually, by ballot.

The duties of the Executive Committee shall be to carry into effect all resolutions of the Society, not otherwise assigned, and to manage its business in general.

Art. V.—It shall be required of each member of the Association, that he pay, on or before each annual meeting, a sum not less than the amount of one-half per cent. of his salary for the past year, and he shall hold himself obliged by all proper exertions to advance the interests of the Seminary in such way as his aid may be needed.

Art. VI.—The funds of the Society shall be appropriated to the support of one or more scholarships in the Seminary; to the publication of such writings of its members as the Society may deem calculated to promote the cause of Theological learning, and practical piety; and to defray the necessary expenses of the Association.

Art. VII.—No money shall be paid out of the Treasury except upon a previous appropriation by the Society, and to the order of the chairman of the Executive Committee.

Art. VIII.—At each annual meeting of the Association, there shall be chosen by ballot and upon previous nomination, two members with substitutes, to whom severally shall be assigned the duty of publicly preaching a sermon, and reading an essay or a critical dissertation at the next Anniversary, which discourses, with their respective authors' consent, shall be at the disposal of the Society for publication. Other dissertations may be read before the Society in private session.

Art. IX.—The Annual Meeting shall commence its session on the morning of Thursday preceding Trinity Sunday, at the chapel of the Institution, and shall be preceded by Morning Prayer and the Holy Communion.

Special Meetings may be called by the Executive Committee, of which due notice shall be given.

Art. X.—This Constitution may be amended by a vote of two-thirds of the members present at any Annual Meeting, or by a majority of the whole number: provided the proposed amendment shall have been submitted to the consideration of the members at a previous regular meeting.

By-Laws.

I.—*Of the Executive Committee.*

1. The Chairman may call a meeting at any time. Three shall be a quorum for the transaction of the business.
2. The Executive Committee shall appoint the Scholars, subject to the approval of the Association.
3. The Executive Committee shall supply any vacancy that may occur in the office of Preacher or Essayist.
4. They shall report to the Association at the Annual Meeting.
5. They shall have power to fill vacancies in their number.

II.—*Of the Scholars.*

Applicants for a Scholarship must produce testimonials satisfactory to the Executive Committee, of piety, capacity, aptness for usefulness in the ministry, and inability to educate themselves.

III.—*Of Alterations.*

These By-Laws may be amended at any Regular Meeting of the Association.

ORDER OF BUSINESS AT THE ANNUAL MEETING.

1. Appointment of the following committees of three each: Committee on the Room and Library of the Scholars; Committee on the invitation of the graduating class to join the Association.
2. Reading of letters from absent members.
3. Report of the Executive Committee.
4. Reports of Special Committees.
5. Election of Preacher and Essayist.
6. Election of Officers.
7. Miscellaneous business.

We must here acknowledge our indebtedness to our brethren of the General Seminary from whose Constitution and Regulations most of the above is taken, and especially to our much beloved friend the Rev. Professor of Systematic Divinity, who so kindly furnished us with a copy of the same.

After the adoption of the Constitution, the Association proceeded to the election of officers for the ensuing year, and the following were unanimously elected.

The Rev. Gustaf Unonius, B.D., President. Vice Presidents: The Rev. J. P. T. Ingraham, B. D.; the Rev. F. R. Haff, B. D. The Rev. Wm. C. Armstrong, B. D., Recording Secretary. The Rev. E. Steele Peake, B. D., Corresponding Secretary. The Rev. Lewis A. Kemper, B. D., Treasurer.

Executive Committee: The Rev. David Keene, B. D.; the Rev. J. P. T. Ingraham, B. D.; the Rev. Geo. R. Bartlett, B. D.; the Rev. Henry. C. Shaw, B. D.

The Rev. F. R. Haff, B.D., was appointed Preacher; and the Rev. Homer Wheeler, B.D., Substitute. The Rev. Wm. C. Armstrong, B. D., Essayist; the Rev. Martin F. Sorensen, B.D., Substitute.

It was then Resolved, That the Executive Committee be requested to publish a Catalogue of the Institution, as soon as practical after the commencement of the term for 1854–5, to which shall be appended the Constitution and By-Laws of the Associate Alumni, and that they be hereby authorized to draw upon the Treasurer for the necessary funds.

A proposition was then made which received the hearty approval of all present, viz.: That each one of Alumni take up a collection in his parish during the next year for the support of a Scholarship at Nashotah.

Thus we hope by this united effort to add our mite towards holding up the hands of our humble but noble Alma Mater, that she may be the means of swelling year by year the number of well trained faithful labourers for this vast western field already ripening for an incalculable harvest. *

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

My soul is like a bird, my flesh the cage,
Wherein she wears her weary pilgrimage.

The keys that lock her in and let her out,
Are birth and death; 'twixt both she hops about
From perch to perch, from sense to reason; then
From higher reason down to sense again;
From sense she climbs to faith; where for a season
She sits and sings; then down again to reason:
From reason back to faith, and straight from thence
She rudely flutters to the perch of sense:
From sense to hope; then hops from hope to doubt;
From doubt to dull despair; there seeks about
For desp'rate freedom, and at every grate
She wildly thrusts, and begs the untimely date
Of th' unexpired thraldom, to release
The afflicted captive that can find no peace.

Great Lord of souls, to whom should pris'ners fly
But Thee? Thou hadst a cage as well as I;
And, for my sake, Thy pleasure was to know
The sorrows that it brought, and felt'st them too.

—Quarles.

By flowers, understand faith; by fruit, good works. As the flower or blossom is before the fruit, so is faith before good works: so neither the fruit without the flower, nor good works without faith.—St. Bernard, *Sermon* 11, *in Cant.*

Christ is not in the market, nor in the streets: for Christ is peace, in the market are strifes: Christ is justice, in the market is iniquity: Christ is a labourer, in the market is idleness: Christ is charity, in the market is slander: Christ is faith, in the market is fraud. Let us therefore not seek Christ, where we cannot find Christ.—St. Ambrose, *Lib. III. de Virg.*

Wouldest thou that thy flesh obey thy spirit? then let thy spirit obey thy God. Thou must be governed, that thou mayest govern.—St. Augustine, *Sup. Joan.*

An idle brain is the devil's workshop.—

The sorrows of the wicked are as a poison to destroy; those of the saints are as a medicine tempered by God's own hand for the restoration of health.—Jones.

Free Church Law.—Though we have said little about it, we take much interest in the Act lately passed by the Legislature of New York, for the incorporation of free churches. One who has the best right to know assures us that no correct copy of the law has yet been published. That which we subjoin comes to us from the most authentic source; so that we doubt not it may be relied upon as in all respects accurate:

AN ACT for the incorporation of Societies to establish Free Churches. Passed April 12th, 1854.

The People of the State of New-York, represented in Senate and Assembly, do enact as follows:

Section 1. Any seven or more persons of full age, citizens of the United States, and a majority of them being residents of this state, who shall associate themselves for the purpose of founding and continuing one or more free churches, may make, sign and acknowledge before any officer authorised to take the acknowledgment of deeds of land to be recorded in this state, and may file in the office of the secretary of state, and also of the clerk of the county in which any such church is to be established, a certificate in writing in which shall be stated the name or title by which such society shall be known in the law, the purpose of its organization, and the names of seven trustees, of whom not less than five shall be persons who are not ministers of the gospel or priests of any denomination, to manage the same, but such certificate shall not be filed unless with the written consent and approbation of a justice of the supreme court of the district in which any such church shall be intended to be established, or in the city of New-York of a judge of the superior court of the said city, to be endorsed on such certificate.

§ 2. Upon the filing of such certificate, the persons named therein as trustees, and their successors being citizens of the United States, and residents of this state, shall be a body politic and corporate, with all the rights powers and duties and subject to all the restrictions and obligations and other provisions so far as the same may be applicable and consistent with this act, specified and contained in the act entitled "An act for the incorporation of benevolent, charitable, scientific and missionary societies," passed April 12, 1848, and the act amending the same, passed April 7, 1849, except that the limitation in the first of the said acts of the value of the real estate that may be held by any society in the city or county of New York, incorporated under this act, shall not be applicable to any church edifice, erected or owned by such society, or the lot of ground on which the same may be built, and except that the provision in the first of the said acts in relation to the personal liability of the trustees shall be applicable only to the trustees who shall have assented to the creation of any debt.

§ 3. Any vacancies occuring in the said board of trustees shall be supplied by the remaining trustees at any legal meeting of the members, but there shall always be at least five members of the board who are not ministers of the gospel or priests of any denomination.

§ 4. The seats and pews in every church, building or edifice owned or occupied by any corporation organized under this act, shall be forever free for the occupation and use during public worship of all persons choosing to occupy the same, and conducting themselves with propriety, and no rent, charge or exaction shall ever be made or demanded for such occupation or use; nor shall any real estate belonging to any such corporation be sold or mortgaged by the trustees thereof, unless by the direction of the supreme court, to be given in the same manner and in the like cases as provided by law in relation to religious incorporations.

§ 5. This act shall take effect immediately.

Abuses of Preaching.—About four hundred years ago, (this was written 1750—1800,) when the corruptions of Popery had overspread this kingdom, and were become insupportable, the office of preaching was almost totally neglected in country parishes: and there were, indeed, but few of the clergy who were qualified to preach, so that the ministerial duty was reduced in a manner to the offices of baptizing, confessing, praying, and administering the sacrifice of the mass. Such gross errors were mixed with the doctrines of the Church, and so many abuses were practised in the discipline of that time to supply the avarice of the Bishop of Rome, and render the priesthood at home a more profitable trade, that it was thought more advisable to keep the common people in ignorance; who were therefore but meanly provided with preachers. But when the eyes of men began to be opened by the remonstrances of the Reformers, the clergy themselves became sensible of the defect, and preaching was again in fashion. As the people grew more enlightened, their inclination to preaching increased, and the clergy found it their interest, as well as their duty, to gratify it, and to adorn their preaching with a proper degree of learning and eloquence.

But such is the weakness of mankind, that they are always prone to correct one evil by running into another. Religion, which in one age had little or no preaching, in the next had scarcely any thing else. Men of seditious inclinations, who were poisoned by foreign prejudices, took advantage of this humour of the people to inflame them against their governors, and turn their hearts from the apostolical constitution of the Church. In the days of Elizabeth this spirit wrought furiously, but was kept under by authority, and prevented at that time from doing the mischief it meditated. In the next reign it was reasoning and plotting, but the nation was not enough prepared till the days of Charles the First, when the combustible materials which had been gradually introduced, and laid up in store for many years past, by artful and insinuating preachers, took fire at last, and spread a flame over the land, which devoured both Church and State, and was visible to all the western parts of Christendom. Then there was nothing but preaching. The ears of all orders of men from the highest to the lowest, were filled with it. When one preacher had finished his sermon, another got up into the same pulpit, and then another; so that on great days there was no intermission from morning till night. The people, however, awakening at length from the delusion which had seized upon them, and feeling the misery and oppression with which they had been loaded by their new masters, were surfeited with that preaching which had deceived their understandings, and driven them upon their own ruin, instead of leading them to true Christian godliness. They discovered that there was a great difference betwixt *walking with* God and *talking* with Him; the former was the profession of their leaders, but the latter was their practice, and the freedom and sauciness of their language was often but little short of blasphemy. When there was no preaching, superstition and corruption prevailed—when there was over much, it was of a flatulent and inflammatory kind, and it appeared at length so ridiculous, that the style and manner of it was purposely avoided after the Restoration by most men who were regularly educated. But, alas! when they did this, they fell into another error under which we are now suffering. The spirit of prayer and of Christian godliness having exposed itself in the intemperate and hypocritical effusions of fanatic zeal, was now more coldly affected, and preachers were shy of betraying any symptoms of religious warmth lest they should be suspected for hypocrites. Interpretations of the scripture had been made so cheap, and had been so ill-managed, that they had given great disgust. The preachers of the former time had made an ostentatious show of *understanding all mysteries.* They could find the Pope's errors and their own fancies any where in the minor prophets; and could tell you the mystical intention of the snuffers and fire shovels* of the tabernacle. This evil was corrected by what was called *moral preaching;* and, unfortunately for the times, a generation of metaphysicians arose, who gave a new turn to the thoughts of Christian scholars, and furnished them with dry, speculative, unprofitable, and sometimes very dangerous matter. The Old Testament, with which the Puritans had held such ridiculous familiarity, came to be much neglected, and of course, much misunderstood; from which I could give you some frightful examples from writers of high reputation. Where this happens, the New Testament can never long maintain its authority; and we are all witnesses, that the neglect of its doctrines by our preachers has offended the common people, and laid them open to the attempts of mercenary enthusiasts who preach without discretion and act without authority. Our Dissenters also, are, in general, much departed from their original profession, and in their discourses, preached and printed, some of them approach nearer to the cold philosophy of Bolingbroke, and the wildness of Volitaire, than to the faith and language of their forefathers; and this I would tell them not out of any ill-will, but that they may consider from whence they have departed, and learn, that soundness of teaching is always brought into great danger, when we affect separate ways of worship.

The duty of a Christian minister, therefore, requires him to know and to avoid all these dangers; to keep up the knowledge of Christian doctrine in the people by the light of his preaching; and to warn them at all times of the necessity of *praying.* We may preach again and again; but unless we can preach until we can make man pray, it is all to no purpose. Be ye *doers* of the word, says the apostle, and *not hearers only.* But how are we to *do* it? Hearing only shows us what it is; the grace of God enables us to perform it; and that grace is never to be obtained, but by prayer. St. Paul saw a great light from heaven which struck him and his companions to the earth; and he heard the voice of Christ himself speaking to him: then he went blind to Damascus, and remained for some time in this dreadful state of suspense, under the hand of God. All this train of miracles was designed only to turn his heart, and bring him to his prayers; and the means, with such a heart to work upon, had the proper effect. Upon which Ananias received a commission to go and relieve him: the Lord said to him, in a vision—"Arise and go into the street, which is called straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold, *he prayeth.*—Jones, *of Nayland.*

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* The celebrated John Bunyan wrote a mystical exposition of every article in Solomon's Temple.

MONTGOMERY'S LAST HYMN.

Among the hymns for the Sheffield Sunday-school Union, to be sung on Whit-Monday, June 5, 1854, is the following, recently composed for the occasion by James Montgomery, and probably his last poetical composition:

Welcome, welcome, glorious day,
When the children, year by year,
All in Whitsuntide array,
On their festival appear:
Not with sound of trump and drum,
Nor death-weapons in their hands;
Though with banners spread they come,
Humble, peaceful, happy bands!

With the Gospel-message shod,[*]
Fearless faith their sevenfold shield;
And their sword the word of God,
Who shall foil them in the field?
While a holy war they wage,
Through strange perils and alarms,
Satan's malice, wiles, and rage,
And the world in Satan's arms.

Prince Immanuel at their head,
These, where'er they face a foe,
By their teacher-captains led,
Conquering and to conquer go:
Still a self-renewing race,
As the elder rise in life,
Young recruits supply their place,
To maintain the endless strife.

For till time his roll hath seal'd,
And the dead in Christ arise,
(Heaven, and earth, and hell reveal'd
Unto all created eyes,)
Soldiers valiant for the truth,
Shall this holy war prolong;
Men and angels, age and youth,
Sing the Church-Triumphant's song.

Learn we now that wondrous strain,
In our schools, our homes, our hearts,
"*Worthy is the Lamb once slain!*"
In all languages, all parts:
Then the countless chorus swell,
Round His throne with glad accord,
Nevermore to say "*Farewell!*"
But "*Forever with the Lord!*"[†]

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[*] Ephesians vi. 10-18.

[†] 1 Thessalonians iv. 17.

FOR THE YOUNG.

THE LITTLE WOODCUTTER.

One winter day Thomas Hardy was crossing the river on the ice, when all at once it began to break, for the water was rising higher in the river. He saw one big cake of ice float away, so he ran as fast as he could, but before he got to the shore, the ice he was on broke loose, and he was carried off into the middle of the river. He called to his mother, but she could not hear. Then he shouted for Mr. Smith, but he was far in the woods at his house, and could not know where Thomas Hardy was.

Here was poor Thomas, in the river alone, on a great field of ice! The weather was cold and the poor boy thought he would be frozen. He had no kind mother at his side, to bring him supper after a hard day's work. All alone! his heart almost sank within him when he thought of home and his poor mother, left alone, too, without any one to keep her company in the long nights of winter.

After an hour or two, Mrs. Hardy thought Thomas was a great while in coming home. So she went out and called him. But no Thomas was there to speak to her. So she said to herself, "He is gone away, but will be back soon; he is a good and affectionate son." But Thomas did not come; so Mrs. Hardy went over to Mr. Smith's, but he did not know where Thomas was. Then she went to Mr. Brown's, but her boy had not been there. How sad was the poor mother now! She thought her boy had been killed or drowned or lost, and after waiting a long time, she went to see if her neighbours would help her look for her lost Thomas. The good people all turned out, and went up and down the hills, and woods, and roads, and into every house; and they sent to all the places Thomas was in the habit of visiting, but he could not be found or heard of.

Three or four days thus passed away, and the poor widow felt that she was left alone in the world, with no friend but God who is in Heaven, and who will take care of the widow and the orphan if they trust in Him.

The heart of the mother, who had been so happy with her son, was now desolate. Her home was forsaken. If she looked at the chair he used to sit in, her eyes would fill with tears. If she looked at the door, she would think how often he had entered it, to tell of his adventures and fortunes. If she heard a leaf rustle, or the wind shake the boughs of the old tree over her cottage, she thought it was Thomas coming back again. When she sat down to eat at her little table, she would feel almost choked, with her swelling heart bursting her with sorrow. Poor lone widow! how sad were her days and her nights, as they wore heavily away.

One day after Thomas had been gone, Mrs. Hardy was sitting by her fireside, when she heard something that sounded like people talking loudly near her silent solitary cabin. She listened, and soon one of the voices said "She is at home"; and before she could open the door, Thomas jumped in, flung his arms around her neck! Oh how joyful was the poor widow now! She could not speak for joy, but pressed him to her bosom, and wept over her lost boy, who was found again.

Mr. Smith and his son, who came along with Thomas, soon went away, and left the two happy ones to tell each other about every thing that had happened since he left his home.

Thomas told his mother that when he was carried away on the ice, he floated out far into the bay; by and by a vessel came along; but he could not make the crew hear his voice, he was so far away. Afterwards the captain told his mate he saw something strange on a large cake of ice, and he thought it looked like a man. He launched his boat, and soon came up with him, when he was almost stiff with cold. He was surprised to find that what he saw was really a human being, and he was happy he had been the means of saving his life. They were all on board the vessel in a little while, and Thomas was made as comfortable as he could wish.

The captain, with his vessel, was bound for Boston, and he took Thomas with them. He saw many great and strange things in Boston, and the captain was kind to, and put him on board another vessel bound homeward.

And here he was, he said, at home with his mother once more; he knew God would not forsake them that trust in Him, and he had endeavoured to trust in Him continually.

A joyful hymn was sung that night in the cottage of the poor widow, on the banks of that river in Maine; and an humble and sincere prayer was offered to God, that He would still bless and take care of the widow and the orphan.

GENERAL CHURCH RELIEF FUND.

[CONCLUDED.]

5. Much attention has been given of late years to the subject of *life insurance;* and the undersigned are not disposed to underrate the advantages to be derived in certain cases from such a provision. Unhappily, very many of those clergymen, for whom some special provision is most urgently required, are utterly unable, on account of their very straitened circumstances, to spare the means necessary to secure an adequate interest for their families in those institutions. And further, although it is highly desirable that every clergyman, who wishes to obtain a provision for his family from the fund lately instituted by the General Convention, should become a regular subscriber to that fund; yet, the Trustees, for their part, and they believe they speak the mind of the Church, are unwilling to establish the rule, that no grants shall be made to any except those from whom subscriptions have been received. Undoubtedly, clergymen should especially charge themselves with the duty of subscribing to this fund, for two plain reasons: *first,* that they may contribute to augment a general permanent fund, which will remain, for an indefinite period, for the relief of others of their brethren, if not for themselves or their families; and *second,* that by such regular subscriptions there may be secured to them and their families, in case of need, an *available interest* in said fund, which interest, however small, will yet show that they "did what they could," and will place them in the light of persons entitled to especial sympathy and consideration, and who may have an especial claim (over and above the sum secured by regular subscriptions) to such additional grants as may be deemed proper from that *open department* of the fund, which is to be made up of the donations of individuals or congregations, and of bequests.

Yet while this view of the *duty* and of the *interest* of clergymen is distinctly and emphatically stated, the Trustees feel bound to add, and they believe they express the general sense of the Church in doing so, that until further instructed by the next General Convention, to which body they are directed to report their proceedings, and a carefully digested system for the future management of the fund—that until such time they will feel it to be their duty, *in the case of missionaries,* (domestic and foreign,) a class of labourers liable to frequent change of position, and often with little ability or opportunity to attend to securing an interest for themselves or families in any fund; and in the case of other pastors ministering in new dioceses, or in feeble parishes elsewhere, who from the recent origin of this fund, or for other good reasons, have been prevented from subscribing to it; in such cases the trustees will feel it to be their duty and privilege to make such grants, from the *open fund,* as the circumstances shall seem to justify and require.

6. The Trustees have determined that until the next General Convention, at least, the fund intrusted to their charge shall *consist of two departments.*

First, the fund derived from annual subscribers, to be managed on the usual principles of such funds (see Appendix); and, *second,* an *open fund,* to consist of *donations of individuals* and *congregations,* (except as they may be in the nature of subscriptions for the benefit of a particular clergyman, when they would, of course, go to that clergyman's credit in the first department of the fund,) *and of bequests.* From this *open fund* additional grants may be made to the aforesaid annual subscribers, when aged and infirm, or to their widows and orphans; and, also, when the fund will permit, and when the circumstances shall seem to justify it, to aged and infirm clergymen, or the widows and orphans of deceased clergymen, who have *not* been annual subscribers to the fund.

The object of having these two distinct departments in the fund will, it is trusted, be obvious to all. In the *first place,* it secures to all regular subscribers a *precise and clearly ascertained benefit,* depending upon the sum regularly paid, and upon the length of time during which such payment has been continued. And in the *second place,* the arrangement affords an opportunity both of enlarging the amount of beuefit secured by regular subscription, when that shall have been unavoidably too small; and, also, of making grants from the open fund in quarters where there may be very great need, but no regular interest previously secured in the fund.

The Trustees cherish the hope that this OPEN FUND will *become a great central reservoir of blessings,* dear to the affections, and ever prominent in the view of the whole Church, open as it will be to receive thank-offerings and other donations and bequests from pious individuals and congregations from every part of the country; and in return to send forth to widows and orphans, to the aged and infirm, in every quarter of the Church, such measures of relief as will cause troubled and failing hearts to leap for joy. Cases have been known to members of this Board, in which an unexpected, but timely gift of only $50 or $100, had the effect of removing a crushing weight from the spirits of the devoted but anxious pastor. Under its revivifying influence the skies leared away and brightened over his head, hope and courage returned to his bosom, and he went on his laborious way with tenfold vigour and energy! Who does not know how much the same intellect gains in vigour, in elasticity, in efficiency, when the heaviest anxieties for the future are relieved, and when the spiritual pastor is enabled to feel assured that those to whose eternal well-being he consecrates his labours by day, and his studies and meditations by night, are not indifferent to the temporal needs and comforts of himself and of those nearest to him. There may be in him no unbecoming distrust of God's gracious providence over His people, because he knows that God's providence is not designed to supercede man's agency, where it can be properly exercised, and because he has not learned that there is anything in the nature of the Christian faith to warrant him in "neglecting to provide for those of his own household." Scarcely had the Church of Christ been quickened into life by the descent of the Holy Ghost upon it, on the day of Pentecost, and believers began to be multiplied, when special provision began to be made for the relief of the destitute widows of that sacred household out of a common fund. And all through the primitive ages of Christianity the same spirit prevailed. Among all her munificent efforts for the relief of infirmity and destitution, no object was dearer to the Church, none was regarded as a more sacred or welcome duty, than the care of the widow and the orphan, and of the aged. The undersigned do not believe that the Church will be found wanting in reverential, affectionate regard for that duty now, when they, whose sorrows are to be assuaged, or whose infirmities are to be supported, are such as have been partakers in the labours and trials of the Christian ministry.

In conclusion, then, the Trustees, acting in the name and by the authority of the General Convention of the Protestant Episcopal Church in these United States, and in accordance with the spirit and intent of the resolutions so heartily adopted by that body, do make their *appeal* to all bishops and pastors of the Church, to press this subject upon the hearts and consciences of the people committed to their charge, with a view to procuring for this fund donations and contributions from both individuals and congregations.

They make their appeal especially to *opulent laymen* of the Church, to throw into the treasury of the *open fund,* now about to be created, such *munificent gifts* as shall correspond in some degree to the great favours, temporal and spiritual, which they have received, and to the urgent and affecting nature of the claims which, sooner or later, from all parts of the Church, but most of all from her feeble places and her outer borders, will come up and present themselves to be answered from that fund. We ask them to remember that the *wealth of the Church is near the centre, while the greatest need of relief is in the outer circle, in remote feeble localities;* and that Christian bounty should be made to flow out from the plethoric heart upon the feeble and needy extremities. Is there not many a wealthy Churchman, who, every year, lavishes large sums in luxuries upon himself and his family, and whose sleep would be the sweeter, whose last pillow would be none the less comfortable, for the thought, that he had invested in such a fund, the sum of $1,000, the annual income of which, year by year, ages after his departure, would be relieving the anxieties and nerving the spirit of Christian pastors, or pouring consolation into bosoms that had counselled and aided in the most self denying labours of the ministry. Considering how short a time we remain in this world, and how little good most of us are able to accomplish, what a precious privilege it is to be permitted, in the form of a permanent endowment, to open a *fountain* which will endure for ages, and continue sending forth blessings to the needy and afflicted—to brethren with us in the same spiritual household, through successive generations.[*]

The Trustees, guided by the authorities of the Church, make their appeal to Christian congregations, to remember "them which labour among them, and are over them in the Lord and admonish them," and to show that they "esteem them very highly in love for their work's sake," by taking thought, not only for their present comfort, but also for the relief of their future sorrows and necessities. Trust not to mere private and transient sympathies. Leave not the aged pastor—leave not his widow and orphans dependent upon the uncertain charities of another day, and perhaps another and a different-tempered set of people. Provide for him some security by causing him to become, and to continue, from year to year, a subscriber to the first department of this fund; and then pour your annual contributions, small as they may be, into the open fund, to assist in carrying out the beneficent purposes already explained.

Finally, the Trustees make their earnest appeal to *opulent clergymen,* for such there are in the Church. Who can be expected to feel a touch of Christian sympathy for the disabled soldier of the Cross, for the widows and orphans of departed servants of God, if you shut up your bowels of compassion from them? Hasten to send to the treasury now opened to receive your sacred offerings. It is a debt which you owe to the less favoured members of that holy brotherhood to which you belong. We say to you, and we say to all others, that *time* presses! Even now there are desolate hearts, which the Church owes it to herself to cheer and support. There are *fatherless children,* the children of those who gave their very lives for the souls of their fellow-men, whom the Church deeply owes it to herself not to allow to grow up without the advantages of a pious and learned education.

"Freely ye have received, freely give!"

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

"Say not to thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee."

"Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the hour of trouble."

"Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Horatio Potter,
Gregory T. Bedell,
John Henry Hobart,
Hamilton Fish,
Luther Bradish,
Robert B. Minturn,
Cyyus Curtiss,
Trustees.

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[*] It cannot be necessary to remind the laity of the Church how completely the clergyman is cut off from all opportunities of making any effectual provision for his family. Not only is he justly excluded from all secular occupations, but so insufficient is his living in most cases—in all except a few large towns—so rapidly have the expenses of living increased, while in most cases the salaries of clergymen have remained unchanged, that nothing but the sternest self-denial will enable him to keep himself clear of that most odious of all incumbrances to a minister of God—a debt!

DUTIES AND DANGERS OF THE TIME.

[From Bishop Doane's Triennial Charge.]

My reverend brethren, if I have rightly divided the word of truth, so far as these important portions of it are concerned, it seems to me to follow, that to discharge our several duties as ministers of the Cross—we and our fellow helpers in this whole communion—we have nothing to do but faithfully obey, work in, and carry out the plan and the provisions of the Church. To avoid all needless argument, and to bring my subject practically home to your business and to your bosoms, I wish to be understood here, once for all, as meaning, by "the Church," that portion of the One Holy, Catholic, and Apostolic Church, through which we have our orders, and in which, as Ministers, our lot is cast; and as interpreting the expectations and requirements of that Church, after and under the Holy Scriptures as the first three ages of Christianity received the same, by the natural meaning of the Book of Common Prayer, taken together as one whole. Standing on this broad platform, which I believe to be the very Rock of Ages, I proceed to set forth, briefly, what seem to me to be especially incumbent on us as present DUTIES: by which I do not mean such as were always due—*duty,* you know, means, *what is due*—from Christian Ministers to the Church in which they served, and to the souls for which they watched; but such as our country and this age have especially developed, and devolve especially on us; and to point out, in connection with these duties, some DANGERS which, as a Church and as the ministers of the Church, especially beset us now.

I. The first of the DUTIES which I would urge on you, my reverend brethren, is to *stand by the Church as it is.* We read, in the beginning of the Book of the Acts of the Holy Apostles, that our Lord "shewed Himself" to them "alive, after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." When He had done the work for which He came, He yet delayed returning to the heavenly throne which He had left for us, for forty days, that He might instruct His Apostles as to the Church, which He was to leave them to establish. To no one subject did He ever devote Himself so long. And this was in His glorified humanity, and when the gates of Heaven were open to receive Him. Who can suppose that He left anything untaught? Who can believe, that, after these instructions, there was anything to be developed? Upon the clear warrant of the Holy Scriptures, as interpreted by the concurrent usage of all primitive antiquity, we have the Church which He commanded His Apostles to establish. We have rescued it, through the fires, from the corrupt additions of the Papacy. We have preserved it from the mutilation and deformity and dilution of Puritanism. We have the Faith, we have the ministry, we have the worship, in which St. Peter and St. John united; and which St. Paul committed to Timothy at Ephesus, to Titus at Crete, and to Epaphroditus at Philippi. Why should we wish to change it? How can we venture on the change? "One Lord, one Faith, one Baptism." Who shall presume to separate what God has joined together? I know with what instinctive shuddering the thought of yielding, upon these great questions, will be met. "Is thy servant a dog, that he should do this thing?" But there are slow approaches which are far more dangerous than a bold assault. Men meet an onset, who are cut off in an ambuscade. There are subtleties of addition, and there are subtleties of diminution. On the one hand, there are superfluous genuflections. On the other, the name of Jesus in the creed receives no homage. On the one hand, there are flowers upon the altar. On the other, the altar service is omitted, as near as may be, altogether. On the one hand, there is a claim for trine immersion. On the other hand, regeneration in baptism is denied. In either way, a lodgment is effected for diversity. In either way, uniformity is lost. In either way, unity is in danger. It is will-worship in both cases. Personal vanity exalts itself above the order of the Church. Private judgment serves a *supersedeas* upon the Prayer-Book. What one may do, more may. There are diverse and strange doctrines, where but "one faith" was delivered, once for all, to the old saints. There are diverse and strange ministrations, where the believers of the first days were "of one mind and of one mouth." A stitch is dropped here and there in the garment which was "woven from the top throughout;" and the coat, which was "without a seam," eventually is rent in twain. My reverend brethren, what can be the possible advantage of such a course as this? And in what fearful evils may it not result? There is but "one Body," as there is but "one Spirit." There is but "one Baptism," as there is but "one Faith." The multitude of them that believed, at first were "of one heart and of one soul." Let us emulate their unity and unanimity. Let us "contend earnestly for the faith which was once," and only once, "delivered to the saints." Let us "mark them which cause divisions and offences, "contrary to the doctrine which" we "have learned;" and avoid them. Let us stand by the Bible, as the Prayer-Book interprets it; and by the Prayer-Book, as it is proved by the Bible; and by the worship, order and discipline of the Church, in strict agreement with them both, as we received them from Seabury and White; as Laud asserted them against the inroads of the Puritans; as Latimer and Ridley burned for them when Papists had the sway in England; as Ignatius stood to them among the lions. Like the Macedonian phalanx, which the Apostle had in mind, no doubt, when he was writing to the Philippians, let us "stand fast, in one spirit, with one mind, striving together for the faith of the gospel."

II. But while it is our bounden DUTY to stand by the Church as it is, we are bound, also, to *enlarge and to invigorate it, to meet the case of universal man.* The Church is for use. The world is its field. It has in trust to "preach the Gospel unto every creature." All nations are to be made disciples in its baptism; and to be taught in it to observe the things which Christ commanded. Can it be thought, for a single moment, that He who gave it such a trust did not accomplish it for its discharge? Can it be thought, for a single moment, that it came imperfect from its Founder's hand? Look what it did, to meet the question, if there be a man so bold as to propose it. See, how it traversed in the life-time of the apostles the then known world. It triumphed over Jewish prejudice. It triumphed over heathen philosophy. The gods of Greece and Rome, with all the prestige of their power, and all their pride of place, fell prostrate at the Cross, as Dagon did before the Ark. And without steam, without the press, without the magnetic telegraph, without mechanical facilities of any kind whatever, a few poor fishermen, and their associates, not more enlightened or more influential than themselves, filled the whole world with the self-denying gospel of the crucified Redeemer of mankind. They did all this without a concession to the world. They did all this without a compromise with error. They did all this without a question of the expedient, the politic, the popular. They preached the Cross; and what they preached they practised. And it came to pass, as He had said it would: "I, if I be lifted up from the earth, will draw all men unto Me." So that the martyr Justin said, within a hundred years of the Ascension, "There is not a nation, either of the Greek or barbarian, or of any other name, even of those who wander in tribes or live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." And Tertullian, a half a century later, made bold to say, "We are but of yesterday, and we have filled your cities, islands, towns, and boroughs, the camp, the senate and the forum." A state of things which the heathen governor, Pliny, less than eighty years from the Ascension, in a letter to the Emperor Trajan, most feelingly acknowledged, in his report of the temples of the heathen gods almost forsaken, the sacred solemnities long interrupted, the victims offered for sale without a purchaser. Such is the elastic force of our religion. Such the expansive structure of the Church. Such the adaptedness of both to every age and clime, and to every circumstance of fallen man. But it is committed to human hands. It must be plied by human agencies. It must be urged by human energy. The Gospel must be preached. The sacraments must be administered. The flocks must be gathered into folds. The lambs must be tended and fed. Sin must be pursued. Sorrow must be consoled. Ignorance must be instructed. Sickness must be tended. Vice must be reclaimed. There must be ministers. There must be churches. There must be schools. There must be hospitals. There must be homes for the homeless. There must be bibles. There must be prayer-books. There must be books of instruction and books of devotion. There must be pastoral care, and pastoral counsel, and pastoral encouragement, and pastoral admonition. Just as the Apostle wrote to the Ephesians, when he explained to them the gifts of the Ascension: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The failure of the Church to keep up with the times is not inherent in herself, but from the selfishness and self-indulgence of her members. What form of government was ever framed, that did not need supplies? What secular institution makes any progress, without continual activity in them that are entrusted with it? In what commercial enterprise can men sit down, and fold their hands, and go to sleep, and find their dividends declared? This is an age of progress. The world is all alive. New centres of attraction are everywhere appealing to the universal love of gold. In our particular country this is especially the case. The natural increase of population is unexampled. Immigration is soon to be by annual millions. A vast continent is open before us; as various as it is vast. Various in climate, various in institutions, various in interests, various in races, various in language, various in condition, various in purposes, various in aims. Is this to say that there must be various gospels, various churches, various liturgies, various administrations? It was not so in the beginning. It was not so for fifteen hundred years. The world has had no comfort from the Church, the Church has made no progress in the world, since it began to be so. "One Lord, one faith, one baptism," is its rule. Its unity is the only security for its universality. If it be not one, it must in its effect be none. A truth, so touchingly set forth by our dear Lord in that affecting prayer, on the sad night of His betrayal: "That they may all be one; as Thou, Father art in Me, and I in Thee, that they also may be one in Us that the world may believe that Thou hast sent Me."

i. And here the DANGERS of the case present themselves. *Men are* by nature *impatient for results.* Often in the best cause there is the most impatience. They cannot wait till harvest for their sheaves. They want them in the spring. They would sow to-day, and reap to-morrow. But "he that believeth shall not make haste." He must wait upon the Lord. Do what his hand finds to do, indeed, with all his might, and work as if it all depended on himself; yet wait upon the Lord. The world was not created in one day. He that could say "Let there be light," and instantly it was, yet occupied six days with the Creation. And He who brought the vegetable kingdom into being by a single act of His creative energy, now occupies a year of seasons in the production of its various fruits. It is a lesson for our learning. The farmer does not hope to get his crops before the time. And yet he ploughs, and sows, and tends; as if the next day would reward his toil. And we, in our extension of the Church, must learn to wait with him, as well as work with him. We must use our utmost diligence. We must plant as earnestly as Paul. We must water as abundantly as Apollos. When we have done all, we must wait God's time for the increase, and it will surely come. We do not see the grass grow: yet it grows. We do not hear the acorn open: yet it opens. We do not feel the earth revolve: yet it revolves. We must be willing, if God please, to sow; that other men may reap. We must be willing, if God please, to lay foundations, that other men may build. We must be willing, if God please, to be the coral insects, that toil on for centuries to reach the surface of the sea; that, in some other age, a favoured race of men may find a fair and fertile island, and enjoy their fig trees and their vines, and tend their flocks and herds, and joy and rejoice in the dear rest and sweet refreshment of their home: and they the while forgotten, by whom, in trial and in sweat, its deep foundations all were laid. It was the noblest thought of St. Augustine, when he said of God, "*Patiens, quia eternus*"—patient, because He is eternal. It is for us, who do His work, to be as He is; to rise at His call; to follow His way; to wait on His time; to cast all the issues of our work on Him; and, in the vigorous grasp of an undoubting faith, to feel "the substance" of the things for which we hope. "He that believeth shall not make haste."

ii. A DANGER, which grows out of the impatience for results, and seems to have a charitable leaning to commend it, is *the tendency to make concessions to the different Christian names about us.* I will not yield to any living man, in charity to all mankind. I am too well aware of my infirmities and sins, to be the judge of any other man. But what I speak of now is not a case of men. It is a case of opinions, and impressions, and convictions; held in entire and perfect honesty; but differed from, and, if need be, opposed, with an entire and perfect charity. St. Paul lays down the doctrine when he says, in writing to the Romans, "one man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind." And in the same connection he disposes, in his trenchant way, of the whole case of judgment, "Who art thou that judgest another man's servant? To his own master he standeth or falleth." We hold, on full conviction of their truth, and of our duty, doctrines, convictions, obligations, of the most sacred character. They do the same. It is our duty to go on; and theirs, as much. The attempt at an amalgamation would be futile, probably; if successful, at the cost of truth, and principle, and character. There are examples all around us, with illustrations on both sides. The Church of Rome holds to its doctrines and practices, corrupt as many of them are, with a tenacity which never intermits; and finds in that the chiefest secret of her power. The Baptists never yield their points of immersion and of antipædo-baptism, and are among the strongest and most vigorous of the Christian names about us. The attempt to blend the Congregationalists and Presbyterians in the same ecclesiastical connection, has resulted in the division of the latter into the Old school and the New. While the division of the society of Friends, on points set forth and urged with great ability and energy by Elias Hicks, is rapidly accomplishing their disappearance from among us. I speak of all these cases without one particle of feeling. I hold these several bodies all in the most sincere respect, and have good friends among them all. I cite them as historical illustrations. And I hold them up as warnings, reverend brethren, to avoid their error. Charity is a personal virtue. It has no control of truth. Speak the truth in love, indeed, we must. But never yield the truth for love. "He that loveth father or mother more than Me is not worthy of Me." Not even the closest ties of blood may stand against the Lord. So perfectly benevolent a man as Bishop White felt this; and warned us solemnly against all "mixtures of administrations." Nay, the beloved, loving John, of all who held the sacred pen of inspiration, is the clearest, and the plainest, and the sharpest on this subject: "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." I know that he is ruling here the strongest case, and that there are degrees of difference. But the principle is as St. John here lays it down. The surest way to win to us the Christian people, who walk not as we walk, is to adhere to our own course. If two people would find each other in a crowd, one must stand still. If that in which they separate from us is unimportant, we should abandon it at once. If it is important, we should hold it for their sakes. We should endeavour to demonstrate its importance to them, by its influence upon our lives, and its results in works of love. We should pray that God would turn their hearts to ours, and make us one in Jesus Christ His Son. We should go on in faith and hope, that, if we win not them to walk with us, we may their children, or at least the children of their children. Who, that has reached what Dante calls "the middle path of life," has not seen this in cases more than can be numbered? What hosts that now enjoy, invigorate, and adorn the communion of our inheritance or choice, are sons or grandsons of a generation who were as far from it as Christendom permits! Here, too, the doctrine holds: "he that believeth shall not make haste."

iii. A DANGER, serious and imminent, about us, is *the attempt to popularize the Church.* Good men are tempted, in their desire to bring the world into the Church, to lose the Church, in some degree, in the world. It is a ruinous attempt; ruinous alike to both. They are inevitably antagonists. The Christian rule is, "Come out from among them and be ye separate." Not that we are not to love them. Not that we are not to treat them with forbearance and with kindness. The Saviour loved the world, and gave His life for it. And yet the doctrine of His Gospel is, "if any man love the world, the love of the Father is not in him." Nothing is gained by this attempt to bring the Church down to the world. The Church is weakened in itself; and it is weakened in its hold upon the world. They cease to respect it. Even Herod feared John, and heard him gladly, however plain and painful were his lessons; because he saw that he was honest and consistent. And the world will hear the Church, and fear it, for its faithfulness; and respect it, from a distance; and be won to it at last, when they observe and feel, that it is bent on doing its Master's work, and sworn to do His will. "The world lieth in wickedness." The gates of heaven are closed and barred against it. Only the Cross could open them. And He who suffered on the Cross has made the Church His ministering Angel, to conduct them to it. Her place is set between the two. And when she lays one hand upon the throne, and reaches down the other to the struggling sinner, she does His gracious will, who bought her with His blood, that sinners might be saved in her.

I have been chiefly led to pursue this line of thought, my reverend brethren, at the present time, by matters which are now brought prominently before us; which are all founded, as I think, on one or other of the errors which I have noticed now; and, so far as they are entertained, will, I believe, involve the Church in one or all of these great dangers.

1. I deeply regret, and did what I could to oppose, the passage of the Fifth Canon of the last General Convention, entitled "*Of the Ordination of Deacons.*" No one can doubt the want of Ministers among us. In every diocese the pastoral work is languishing from that great want. While, everywhere, in all the world, the wheels of the great Missionary enterprise stand still, or are impeded in their progress, by the same deficiency. To besiege the Throne of Grace with urgent prayers that the Lord of the harvest should send forth labourers into His harvest; to urge on our young men the glorious privilege, as well as bounden duty, of the care of souls; to wring from avarice, or tempt from carelessness, the silver and the gold which are the Lord's, to meet the necessities which lie on us who are entrusted with this ministry for the salvation of the world, becomes the Church. And, when the Church addicts herself to it in earnest; pleads with her Lord His great and precious promises; urges the argument of His own bleeding love, as offered on the Cross; and says, with wrestling Jacob in his indomitable earnestness, "I will not let Thee go, except Thou bless me," she will have "power with God and men," as he had; and will certainly prevail. But, in this Canon, she has yielded; yielded to the impatience of Candidates for the Ministry; yielded to the avarice of Churchmen; yielded in learning, always hitherto thought needful; yielded in the mental, moral, and spiritual discipline, which none so much need as the minister of Jesus, and for which time is indispensable. And this, at a period when Rome is plying all her energies, and bending every stratagem, that she may win unstable souls; when every Christian name but ours is elevating the standard of ministerial learning, and multiplying the opportunities for it; and when the forms of infidelity, whose name is Legion, that beset the land like Pharaoh's locusts, are putting on the show of learning, and endeavouring to spoil the souls of men by a "philosophy" which is but "vain deceit," and by "oppositions of science falsely so called." I am more sure of nothing, than I am of their sincere devotion to the Church, by whom this Canon was supported, and of their honest belief that it will serve the cause to which their hearts and lives are given. But, should it be acted on extensively, as I devoutly pray it may not be, it will bring into the ministry a class of men not needed by the Church, nor fitted for the service which she needs. Let it be granted, that the Order of Deacons needs to be enlarged. There should not be one in it, if we are to follow the Apostle Paul, and carry out the Ordinal in practice, of whom it may not be reasonably hoped, that in due time he will "purchase" to himself the "good degree" of Priest. For that, the standard of sufficient learning is maintained. But how, in the pressure of the service to which they are admitted, and for which they are demanded, can they work up to it? Who so little likely to attempt it, as they who need it most? What to be dreaded more than a class of men, with popular gifts of speech, unballasted by learning, and unmatured by discipline? What shall prevent the "itching ears" from preferring the loquacious Deacon to the wise and learned Priest? Who will enable conscientious Rectors, or a faithful Bishop, to resist the popular pressure, in keeping such men from officiating, or holding them subject to direction, when admitted to officiate? The best of everything is due unto the Lord. By the Mosaic Law, no man that had a blemish was to "come nigh to offer the bread of his God." There should be no lameness in our ministry. "If God needs not our learning, He needs," in shrewd old South's remark, "our ignorance still less." Let us do what we can to multiply our candidates for Orders. Let us do what we can to facilitate the means of their education. Let us hold them to the faithful use of all their means. So shall they be, with God to bless them, "able ministers of the New Testament;" and so, whatever be the post of duty which God's providence may order for them, they will be found through Grace, workmen that need not be ashamed.

[To be continued.]

Portable Door Fastener and Alarm.—A portable door fastener and alarm has been recently introduced, which consists of a hollow metal wedge, the thin edge of which is place under the door of sleeping room, the other end having teeth like a saw, set backwards, so that the more force used in pressing against the door, the more securely the teeth hold to prevent it opening. A moveable plate or spring is on the top of the wedge, between which and the wedge is placed a torpedo. The pressure of the door upon the spring causes the torpedo, to explode, alarming the thief, and waking the sleeping occupant of the room.

THE CHURCHMAN.

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☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE DOCTRINE OF OUR MOTTO.

Our last article on this theme was occupied, in part, with showing the relation which the Church bears to us, and the duties thence growing upon us in respect of her: which points were seen to be declared with special significance and emphasis in those passages of Holy Writ which speak of her as "the Spouse of Christ," and "the Bride of the Lamb."

Again, the Church is set forth in Scripture as the Body of our Lord: she is, in a representative sense, His earthly immortality; as He was once "incarnate by the Holy Ghost of the Virgin Mary," so he remains incarnate for us in the Church: she was left here by Him to act as His visible representative; to her He committed the keys of His kingdom, declaring that whosesoever sins she remits, they are remitted, and whosesoever sins she retains, they are retained: and it was and is in connection with her ministrations that He sent and sends the Comforter to lead us into all truth. For, so far as we can perceive, there is much the same need that Christianity should be visibly organised and embodied to us now, as there was that its Author should take upon Him our nature, and live and dwell among us; and to divest it of sensible form and disembody it into invisibility, is to strip it of practical efficacy and power, and reduce it from a discipline to a science, from a life to a theory. Nor does it appear how we can be savingly united to Christ so long as we are visible beings, unless we are engrafted into that visible body where He hath promised to keep His earthly residence, and where the living and life-giving current of His Spirit circulates.

So that, to be available for our needs, to act savingly upon and within us, Christianity must have "a local habitation and a name;" must have an historical as well as an ideal existence; must be to us a visible fact as well as a spiritual truth; and stand before us clothed in human flesh, and informed with human sympathies, and address us in audible tones, and encircle us with material arms; in a word, must be alive, even as we are alive; that so it may come home to our bosoms, and impress its vivifying touch on every element of our being. All this Christianity has and does in and through the Church. And thus she is, representatively, our Lord's perpetual incarnation: as He became like unto us, to the end that He might make us like unto Himself; so, to the self-same end, His doctrine is still conformed and configured to our nature in the Church which is His Body. And is it to be supposed that we may depress His body under pretence of exalting Him? or that we may forsake His body on the plea of following Him? Unquestionably, therefore, the Church, whatsoever and wheresoever she may be, is something that touches us most nearly and concerns us most dearly: she is here to perform the self-same work which her Author came to do; and the treasures of life and grace, which He brought into the world, are in some sort left to her keeping and dispensation: so that to be in living union and fellowship with her, to eat of her bread and drink of her cup, must needs be of the highest consequence to us.

Thus we have seen that various figures and forms of speech are used in Scripture to express the ground, the nature, and the office of the Church; that whereon she is built, that whereof she consists, and that whereunto she is designed. And these several figures derive each their appropriateness and force from the particular part or aspect or relation in which the Church is viewed at the time. And it is considerable, that in all the figures where she is presented there is something that strikes to the seat of grace within the mind: she is uniformly set forth as an object of peculiar reverence and affection: titles and symbols and images of beauty and majesty and authority are accumulated upon her, as if on purpose to "create an awe about her as a guard angelic placed;" inspiration itself seeming to speak with unwonted eloquence whenever it touches upon this theme, as if raised above its ordinary pitch by the height and grandeur of the argument. Viewed in reference to our Lord's incarnation, the Church is in a representative sense His earthly immortality, His perpetual theophany and manifestation in the world, which throughout all time is to draw and unite and assimilate men to that divine Life which informs and animates her. Viewed in reference to our affections, she is the Lord's holy and honourable Bride, our holy and honourable Mother, to be loved, honoured and obeyed next to Him; or rather He is to be loved, honoured and obeyed in her. Viewed in reference to the Scriptures she is the pillar and ground of the truth; its strong tower and citadel, the place where it has a fixed seat, firm standing, and sure foothold, from whence to move the world. Viewed in other relations, the Church is God's house, "built upon the foundation of prophets and apostles, Jesus Christ himself being the chief cornerstone; in whom all the building, fitly framed together, groweth into an holy temple."

Thus far we have endeavoured to show that the Church, spoken of in our motto as the the pillar and ground of the truth, must needs be a *visible* Church, because, being obviously designed for the wants and uses of men as they are, and to the end that they may become what they should be, it must be suited to their state of being, and cognizable to their faculties; which cannot be affirmed of the invisible Church, since this is known only unto God: That the truth, of which the Church is the pillar and ground, is the truth as contained in the Scriptures; since the truth as it is in Christ, and to those who are present with Him, manifestly needs no stay and support but itself: And that the Church spoken of in our motto could not be merely a particular local assembly or congregation of professing Christians: because, in the first place, the whole drift of the Apostle's instructions to St. Timothy infers him to have had the charge of many such assemblies; and, in the second place, such an assembly is, both in the nature of things and in the experience of past and present times, altogether inadequate to that office. It remains that we endeavour to show how the Church, as thus defined, has served and serves as the pillar and ground of the truth; and in what respects and for what reasons the truth needs such a stay and support.

We have spoken of the controversy moved in our time touching the relative importance of the Church and the Scriptures. Upon which subject we need say no more at present, than that so far as regards the words of our motto the Church is manifestly subordinate to the Scriptures; it being unreasonable to suppose the thing supporting above the thing supported. And it is considerable, that while the Church serves as a stay and support to the Scriptures, the Scriptures in turn also serve to protect, preserve, and perpetuate the Church; as the roof naturally keeps from dissolution and decay the basis and structure whereby itself is upheld. So that, as the Church gives power and efficacy to the Scriptures, in like manner the Scriptures give permanence and security to the Church: without the Church the Scriptures would be practically ineffectual; without the Scriptures, the Church would soon perish.

Thus each seems necessary to the other; neither can fully attain its end, except they work together; so natural is their union, that we may safely affirm the saving virtue of one will not long survive where both are not. And, certainly, where two things are thus indispensable, it is not easy to say which of them is the more important. Nor will it avail any thing here to say, that if there were no Church men could get up one as they saw fit, which they could not do in case of the Scriptures. For what men can create, men can destroy; and if the power of men could prevail against the Church, it were reasonable to presume that the gates of hell might do the same. Moreover, if the Church be any thing, she is an organization, not a mere aggregation; a vital growth, like a tree, not a mere collection of individuals, like a heap of sand: and an organization is a thing which God and Nature alone are competent to produce. The utmost that men can do towards this, is to get up imitations; and, however such imitations may deceive the eye, and even for a time answer in some sort the purpose of the things imitated, yet they cannot last, because they do not really live. We might as well talk of men's making a tree, as of their making a Church: to build the spirits of men into an organic social structure, were all one as to build the particles of matter into a living, storm-defying oak.

Accordingly, it appears from the Scriptures that the Church was a gradual development and growth of the divine seed planted in the soil of our race and nature by our Lord Himself. We have no reason to suppose that He wrote a word of Scripture. His method evidently was not to set down the truths which He came to reveal, and spread them abroad in the shape of tracts for the instruction of men, expecting that they would afterwards form themselves into voluntary associations for His worship and service; but He gathered a few disciples about Him, and formed Himself into a Divine Life within them, and in so doing formed them into living union with each other; and then gave them power and authority to do with others as He had done with them. Thus originated the Church of Christ on earth: by a power and principle of Divine Life, a few men were not merely associated, but organized into a social body; as in a tree the principle of vegetable life draws together, and moulds and assimilates the elements of the soil wherein it stands, and thus builds itself a visible body, a material organic habitation.

The Scriptures, therefore, were nowise the seed or root, but rather the blossom and fruit, of the Church: it was she that produced them, not they that produced her. And this view of the origin and growth of the Church, as it is implied in the words of our motto, is also abundantly confirmed by the unquestionable facts and records of history. For the preparing of that which is to support must in reason precede the building of that which is supported. And as it stands to reason that the Apostles were inspired in what they did as well as in what they wrote, so it is historically certain that the Church was thoroughly established, and spread throughout most of the then civilized world, before any of the New Testament was written. For it was by writing as members of the Church to members of the Church that the authors produced that book, as is evident enough from the face of the book itself. And indeed why should it be otherwise? for to what purpose had the sacred oracles been committed to writing, before there was an institution organized and settled, pledged and interested to preserve, accredit, and transmit them? unless we are to suppose that God would reverse the laws of nature in order to do that which, so far as we can see, might be as well done by observing them.

Moreover, it is well known that during and after the time of the Apostles many spurious and heretical books were forged and published under the Apostles' names. And who but the Church was to distinguish the genuine writings of the Apostles from the spurious ones thus put forth? And who else was to gather up and hand down the historical proofs and testimonies that the several books of Scripture were actually written by the persons whose names they bear, and written from the sources and for the purposes alleged? How could we know, or have any solid reason to believe, that all the inspired writings, and none but these, have come down to us in the Bible, but for the historical records and authorities preserved in the archives, and by the pious care, of the Christian Church? So true is this, that even much of our best secular history is confessedly derived from the primitive fathers of the Church, who, in their anxiety to preserve and perpetuate the faith once delivered to the saints, have transmitted in the very wrappers and envelopes of the sacred treasure materials which the world justly deems of inestimable value. And finally it is the Church, and the Church alone, that has withstood the innumerable heritics, fanatics, and schismatics, who from the age of the Apostles to the present time have not scrupled and do not scruple to mutilate and sophisticate the Scriptures in order to support their own inventions; and who have always bent, as they still bend, their fiercest efforts against that authority and that institution which was and is the truth's only sure bulwark and citadel against them.

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To the Editor of The Churchman:

Sir: In your last number I find your response to my appeal, that you should either prove or retract the accusations with which you had connected my name in reference both to the church of St. Mary's and to the late Dr. Croswell.

The allegations touching St. Mary's church you frankly admit to have been incorrect. (1)

But, from "advices" that you have received, you choose to repeat the charge of my having treated Dr. Croswell in an "unchristian" "ungentlemanly" and "shabby" manner.

You resolve the charge into specifications, taking the form of queries, not one of which alleges a single positive act as done by me. All of them fall under the one head of omission, of not doing enough for Dr. Croswell.

I might well demur, sir, at a method of trial which, instead of proof, only multiplies the forms of the accusation. I might well ask, how shall I prove that I have done enough? Enough by what standard? Enough to satisfy whom? (2)

To purge myself from suspicion to the minds of committed partizans, may not be so easy as it certainly would have been to disprove any positive act of unkinkness to Dr. Croswell, had you dared to charge it upon me.

But, waiving all demur, I am for various reasons more than willing to pass to the facts of the case.

Before noticing your queries in form, I may be indulged in a statement which, if it seem egotistical, may be excused by the occasion. You have compelled me.

When Dr. Croswell came to Boston as rector of the church of the Advent, I was almost a stranger to him, knowing him chiefly by report.

The courtesies that are usual between brethren newly met passed between us, and at my invitation we exchanged services once while his congregation assembled in their first hall. (3)

On their removing to their second place of worship, Dr. Croswell introduced those new methods of conducting the service, which afterwards gave occasion for the unhappy breach between his Diocesan and himself. (4)

Some of those methods were not distasteful to me, while to others, which offended both my judgement and my taste, I felt that I could not conform.

Up to this period my acquaintance with him was only slight. Subsequently, in consequence of a connexion between our families and other accidental circumstances which brought us together, my knowledge of him was increased, and my estimate of his character strengthened into personal attachment.

How far my regard for him was reciprocated, I will not,—since the publication of his Memoir and your own strong averment—venture to say. I only know that it was never repelled.

Such was progressively my state of feeling towards him up to the time of his decease,—a feeling then so strong, that when informed of that event just as I was entering one of our churches to fulfil an engagement to preach, I felt impelled to transfer that duty to a clerical brother, and went at once to his family to join with them in sorrowing and in prayer.

This was the feeling that dictated the sermon from which you have made an extract.

In that sermon, you will observe, I forbear to speak of Dr. Croswell's ecclesiastical position. As the sermon was originally written, it contained a single sentence which indicated the differences that really subsisted between him and myself; but, from the advice of a warm-hearted clerical brother, and of others of that sex whose hearts are supposed to sometimes strike out wiser conclusions than our heads, that sentence was suppressed. I am now convinced that it would have been better to have retained it.

If, sir, you can understand how, with such feelings towards Dr. Croswell personally, I could nevertheless disapprove of certain things connected with his official course and position, you have a true conception of my state of mind.

But this general statement does not explain the extract from my sermon as it stands with *your construction and emphasis.*

Let me add, then, that in commending the "patience" of Dr. Croswell, I referred not to his difficulty with the Bishop alone, but to internal differences in his parish. (5)

It is enough to say, that in speaking of him I spoke of *him*, and not of his associations; of his character, not of all his particular acts.

With this statement showing my state of mind towards Dr. C., I turn now to the series of questions which embody your accusations.

1st. Did Dr. V. "ever in his official capacity speak a kind word of Dr. C., till such time as the speaking thus would be likely to benefit no one but the speaker himself?"

I answer that in no capacity whatsoever did I ever speak otherwise than kindly of him. If by "official capacity" you mean my office as a preacher, I answer, notwithstanding the absurdity of the demand, that I never have preached a sermon upon the character even of my best friend while he was yet alive. Has the Editor of *The Churchman* ever done so? (6)

If by "official capacity" in this connection you mean anything else than preaching, I am at a loss to understand your meaning.

2d. "Did he not, as a brother in the ministry, practically ignore Dr. Croswell, from the time of his return to Boston till the day of his decease?"

By no means. I have already said that I exchanged services with him once at my own request. After this, it lay with him as much as with myself to propose an exchange, which he never did.

I should not have been willing indeed to adopt some of the usages afterwards introduced by him; so that, if they were unchangeable, they constituted an effectual bar to this sort of intercourse.

On one occasion, Dr. C. declared his willingness to exchange with any of his brethren, allowing them to follow their accustomed practices in his church, and he himself conforming to theirs in their own churches. It was suggested to him, however, that it would not be quite fair or courteous to exact of him a conformity which could not be reciprocated, and he at once acquiesced in the suggestion. (7)

The ban, then, was not upon Dr. Croswell, but upon his brethren. And had he been willing to alter the single peculiarity of posture, I speak advisedly in saying that not only myself, but every clergyman in Boston, would have been glad to establish the accustomed interchange of services.

3rd. "Did he (Dr. V.) ever show towards him the least sign of fraternal sympathy or countenance under this mean and hateful proscription? If he did, how, when, and where?" You shall hear, sir, and judge.

I remember that, on occasion of the consecration of a church in a neighbouring town, several years since—when I was less acquainted with Dr. C. than I afterwards became, and while his troubles were still fresh—he was present. It was, I believe, the first time that he and the Bishop had met since their rupture, and his manner was more than usually diffident and restrained.

While the procession was forming in the street, and the clergy were nearly all surpliced and arranged, I observed that Dr. C. stood by himself in the house, without either a robe or a companion. Although I hesitated a moment, lest the act might be misconstrued into commiseration, which Dr. C. would not tolerate, yet as it was fraternally meant I hoped otherwise, and, laying aside my own surplice, I proposed that we should walk together. He assented, and we went arm in arm to the House of God, sat in the same pew, and knelt side by side at the communion railing. I intended it as a "sign of fraternal sympathy and countenance," and I know that he appreciated it as such. (8)

If, besides this instance, the free and easy interchange of visits between ourselves and our families; occasional companionship in the streets; conversation always as free and unembarrassed as between any clerical brethren; attending service at his church repeatedly; once receiving the Communion there from his hands; and once, in compliance with his request, relinquishing my claim upon a friend who was sojourning with me, and on whom I depended almost to the last hour to occupy my pulpit;—if these facts furnish any "sign of fraternal sympathy or countenance," then your question is answered even to the how, the when, and the where.

If such "treatment" deserves in your estimation the epithets "unchristian," "ungentlemanly," and "shabby," then I think that either you should adopt a new scale to graduate moral conduct, or the readers of *The Churchman* must learn a new vocabulary.

I am sure at least that such facts are no proof of *hostility*, which is the meaning of your charge, if it means anything to the purpose.

4th. "Did he (Dr. V.) ever as the Bishop's official adviser in the Standing Committee counsel the Bishop to a different course?" &c., &c.

The case of Dr. Croswell was never brought before the Standing Committee in any form, and a Churchman should know that it is not the province of the Committee to volunteer their advice to the Bishop. (9)

And that which would be improper for them collectively would be still less becoming in an individual as a *member of the Committee;* for as an individual no man is the Bishop's "official adviser."

And if not officially, so neither in my private capacity have I ever ventured to obtrude my advice upon my Diocesan unasked.

But, how you can make such a demand of me, while at the same time you add that you "have no right to believe that any counsel or remonstrance from me would have arrested," &c., I cannot explain, except by supposing that the accusation is begotten of passion instead of reason, and is therefore blind.

I have thus met your questions in their order. Let me now advert to a passage in which you give me the credit of having "resisted official arrogance" in the person of my Diocesan. To this I need only say, that I have never witnessed anything in his treatment of me which could be so designated, and that he has never but once made a suggestion to me in reference to the conducting of the service of the Church, and that so reasonable and just as to secure my quick compliance.

I throw off, therefore, the left-handed credit of contumacy. Let it attach elsewhere.

There is still another part of your article which calls for notice. It is the passage in which you say that you "know all too well how hard and heavy his (my) unsympathizing coldness and aloofness" fell upon Dr. Croswell's heart.

If, sir, I could suppose that you really do *know* what you thus declare, so contrary to evidence, coming from Dr. Croswell himself, of a very different state of feeling, I should at once conclude that my estimate of his sincerity and singleness and genuineness of character was erroneous, and should fall in with the remark of a clerical friend after reading Dr. C's. Memoir,—that I "wrote my sermon *too soon.*"

But, rather than hold such a damaged estimate of him, I prefer to put down your assertion as the latest of the instances which have been all too many since Dr. Croswell's death, from the memoir down,—instances of which a man might feel impelled to exclaim, "save me from my friends!" (10)

I believe, sir, I have now touched every substantial point in your category of complaints. It is in one sense a gratuitous work that I have been engaged in, since there was not, as in your complaint relating to St. Mary's church, a positive fact to be disproved, and it was your plain duty to show "the how, the where, and the when," in order to justify your violent and abusive charge. Its language I do not know that anything can justify.

In another sense, too, my labour may have been gratuitous, as if it should fail to draw forth the apology which was said to be my due, by a member of the church of the Advent, one who has known it from the first, who knew Dr. Croswell, and who knows the accuser. But I trust at least that my work may not be in vain in vindicating me to your readers from an unfounded charge. I am your obedient servant,

Boston, June 26, 1854. Alex. H. Vinton.

The above is not quite all of Dr. Vinton's communication. We have hazarded two short omissions: but as the omitted passages seem to have no material bearing on the points in issue, and as they involve other parties and other questions, we trust that Dr. Vinton will acquiesce in the omission. What further we have to say will come in best, perhaps, under separate heads.

(1) Not exactly so. Our words were, that "we seem to have spoken without sufficient authority." Dr. Vinton, we suppose, regards the two expressions as equivalent; but we do not. We were careful to select the precise words which would best convey our meaning. In another place, Dr. Vinton attributes to us the words "ungentlemanly" and "unchristian." Our language was, "dishonourable to their character as Christians and as gentlemen." As our own words were probably strong enough, we would rather not have any stronger ones attributed to us. The difference, to be sure, may not be much; but it seems that in controversy with Dr. Vinton "we must speak by the card, or equivocation will undo us." As he requires us so to speak, of course he will be willing to do so too.

(2) Enough, for instance, to satisfy any one really *having* the views and feelings so eloquently *expressed* by Dr. Vinton, after Dr. Croswell's death. We say really *having*, because the expression may have sprung from a temporary effervescence of the speaker's feelings in view of an event so sad and startling; in which case we should regard him as rather possessed by the feelings than possessing them. Not that we anywise question his perfect sincerity; but that any thing thus spoken in a fit of warmth, however sincere at the time, ought not to pass for too much after getting cold.

(3) This, we confess, had entirely faded from our remembrance, if indeed we ever had any knowledge of it. But it occurred at a time when Bishop Eastburn himself had nothing but smiles to bestow on Dr. Croswell; and therefore, however it may nonsuit the literal force of one of our queries, it nowise touches the real point in issue, nor at all shifts or weakens the substantial bearing of our argument. All the ground we have ever contemplated in this matter, as Dr. Vinton must be aware, is fully covered by the simple statement, that he fell in with and sustained the Bishop throughout in his illegal, narrow-minded, and violent course towards Dr. Croswell; and that his own official treatment of Dr. Croswell was in accordance therewith. And we submit, that to the candid reader such is the inference from this very communication itself, taken as a whole. Dr. Vinton certainly had a perfect right to do this, and to justify it when done; the only question with us being, whether, while justifying it, he has any right to the credit which he gained by the sermon so often mentioned.

(4) This is quite new to us. We attended the services a good many times both at the first and at the second places of worship, and we were never aware of "those new methods of conducting the service," "introduced" at the latter. In the second room the furniture and arrangement, to be sure, were something different, but simply because the first would not admit of such as had all along been designed. Moreover, it was not till some time after entering the second room, that the plan of singing from the Psalter, instead of the Metrical Psalms, was carried into effect. These are the only "new methods" we ever had any knowledge of; and we are much disposed to question whether any others were introduced, on removing to their second place of worship.

(5) Perhaps Dr. Vinton expended more of his sympathy on this score, than there was any occasion for: at all events, his sympathy in this case would have been much more highly appreciated, if it had been forthcoming in cases where it was far, far more needed. Dr. Croswell's charge certainly was attended with some rather ugly trials and perplexities, though not much more, probably, than is common in such cases: and all his sufferings on this score put together were but a drop in the bucket in comparison with what he suffered from the treatment of the Bishop and of his clerical brethren.

(6) If "the absurdity of the demand," in the sense supposed, be so great, one would think that Dr. Vinton might have understood it in some other sense not quite so absurd. We certainly do not believe in delivering personal eulogies in the place of sermons. Was there no other way in which Dr. Vinton, as a minister of the Church, could speak a kindly and helpful word of a struggling and suffering brother? Well do we remember one of Dr. Croswell's most touching and impressive sermons, wherein, having occasion to set forth the religious wants of the city, and what the Church was doing to meet those wants, he referred in very warm fraternal terms to the rector of St. Paul's. In the same connection, he spoke, severally, of all his brethren who were labouring in the city, and found something kindly, something handsome, something good, to say of them all. Of course he was not a man to say, or even to think, any thing but good of any one in such a place and at such a time. We can scarce suppose it needful, indeed, to remind Dr. Vinton, that where there is a will for such things, there is a way.

(7) Doubtless he did at once acquiesce in the suggestion. Doubtless he was well aware of the unfairness of the thing, before he proposed it: nevertheless, he did propose it, and we happen to know that he did not withdraw the proposition. On the contrary, after "acquiescing in the suggestion," he mentioned the proposal in a letter to the Bishop; and we presume Dr. Vinton is not ignorant that he held to it from that time forward, and was ready at any time to act upon it. The reader will notice that Dr. Vinton states this matter impersonally,—"*it* was suggested." Surely, it was of some consequence to state *by whom.* The suggestion may have had such a source as to show that it probably sprung from a *wish to get off.*

(8) Very good, no doubt, as far as it goes; but we must be excused for thinking it a poor offset for years of cold shoulder. We can well understand that it was honourably meant, and gratefully appreciated; that it was a real comfort and refreshment to Dr. Croswell, like a cool spring in a dry place; something like an Angel's visit indeed, the more prized for its rarity. But who does not see that its only effect here is, as an exception, to confirm what we have said? An exception, however,

we admit it to be, and, as such, gladly take it for what it is worth.

(9) We are unable to see how all this should be very much better than an evasion. Whatsoever may have been done in the Standing Committee, it is certain that in November, 1847, five of the city clergy, namely, Dr. VINTON, and Messrs. RANDALL, CLARK, MASON, and WOART, undertook to negotiate an arrangement between the Bishop and Dr. CROSWELL. After interviews had with both sides, was not their counsel sought by the Bishop, whether he should go to the church of the Advent? Did not one at least of their number then, and repeatedly afterwards, advise the Bishop to go? and did not Dr. VINTON always refrain from joining in that advice? That he had an opportunity of giving such counsel, and did not avail himself of it, we are well assured; though we may have been mistaken in supposing the opportunity to have been given in the Standing Committee. It scarce need be said that the only question of any consequence to the argument is, whether he ever had such an opportunity, and did not use it.

(10) That Dr. VINTON'S judgment may be, generally, a very good judgment, we question not. We profess considerable respect for it: still we must challenge his competency to pass as judge or as juryman in this case. With submission, we think it is not for him to prescribe how Dr. CROSWELL'S friends ought to speak and act. That he should think their course injudicious, is indeed but too natural. They who stood by him, and tried to help and comfort him, as friends, while he lived, can hardly be expected herein to wait on the judgment of those who never appeared as his friends, till such a relationship offered much honour, and asked no help.

There are several other points in Dr. VINTON'S letter which we had thought to remark upon, but we forbear. One or two things, however, we must add generally. We had never supposed that Dr. VINTON approved or ought to have approved of all Dr. CROSWELL'S "methods of conducting the service." But we hold that herein he differed no more, nor with any better right, from Dr. CROSWELL, than Dr. CROSWELL did from him. And as those differences did not involve on either side any breach of law or of duty; as they nowise overstepped the freedom which the Church allows to her clergy and people, they should have been no bar to the most fraternal treatment, and they certainly were not on Dr. CROSWELL'S side. Again: Dr. VINTON complains that we allege no positive acts of his in support of what we have said; the worst that we can say being merely, that he "left undone those things which he ought to have done." Surely, he would think it no slight fault in us, if we, seeing a neighbour or even a stranger choking and struggling with the waves, should not incur a little personal risk and a little personal sacrifice, in order to relieve and rescue him.

Finally, we will venture to say how we think Dr. VINTON should have acted in this matter. We think he should have done as several of the oldest, most respectable, and most respected clergymen of the Diocese did, who, though not approving of all Dr. CROSWELL'S "methods of conducting the service," still regarded the Bishop's course as altogether illegal and unwarranted, and, as such, ignored it, and treated Dr. CROSWELL as if no such thing had happened, and stood firm in Christian fellowship and fraternal intercourse with him. This, in our judgment, and, we believe, in theirs, was no more than they were bound to do, as Christians, as gentlemen, and as Churchmen. That Dr. VINTON did nothing of all this, but, on the contrary, fell in with and sustained the Bishop throughout, deserves, *in our opinion*, (and we have not put it forth as anything more,) all that we have said of it; though we are free to confess that we spoke in a somewhat excited and irritated state of mind; and that, though we still believe it to be true and just, we regret having said it.

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HANDSOME AND HOPEFUL.—The following candid and amiable article lately appeared in the *Western Episcopalian*. It was with unfeigned pleasure that we found it there; and we now take equal pleasure in transferring it to our columns. We cannot doubt that such an honourable and encouraging manifestation will be met and responded to in a proper spirit. How far the *Western Episcopalian* concurs in the sentiments here expressed, of course we do not know; but that paper has lately made several signs of a disposition to do justice to the motives and characters of those differing from it in opinion. Can any one question that this is just the thing which it is most important for us all to do? So long as differences of opinion are magnified into differences of faith, or perverted into grounds of crimination and bitterness, there can of course be nothing but discomfort in the process and evil in the result:

Maryland, June 6, 1854.

REV. AND DEAR BROTHER:—Our Diocesan Convention being over, and being once more at home, I have seated myself to talk to you a little. Last year I did not write because I expected to see you when in Ohio, and to find time while there more leisurely to write what I wished. But the fatigue of my journey, the extreme heat of the weather, and not feeling very well, hindered both writing and seeing. But now, while matters are fresh in my mind, and I am quietly seated in my study, I have not the excuse which I had last year. Well, the Convention—what of it? The papers which I sent you from Baltimore will have given you an outline of the business transacted—and that business was transacted with promptness and kind feelings. I saw no hard looks, and heard not one unkind word, though there was more than usual life and animation. Judging from appearances, the numbers present both of clergy and laity were larger than usual. On the part of the High Churchmen there was manifest a spirit of conciliation. In the appointment of committees by the chair, the Low Churchmen had no reason to complain—for although certainly not one-sixth, yet I recollect no committee in which they did not form a part; in one or two instances, the chairman was of this class. And when the Standing Committee was about to be appointed, a prominent High Churchman nominated one of the Low Church brethren, and followed his nomination with a speech; but the majority of the Convention thought differently from him, and his movement did not succeed. The paramount matter of interest in the Convention was connected with diocesan missions. The Canon on Missions requires that one-fourth of what is raised for missions in a church be paid over to the Diocesan Committee. This, by some in Baltimore, was felt to be a hardship, and it was moved that for two or three years this feature be suspended, so that the missionaries in the city might be more effectively supported. This was debated most earnestly on both sides; on the conclusion of which, the Bishop gave an address which was sometimes thrilling, and was certainly able and effective, when the whole matter was laid on the table; so that the matter remains as it was. For more than thirty years I have been at our Conventions, at least more than half of them, and I have never seen one pass off better than did this. Perhaps I was in a humor to be pleased—be it so—I was pleased. Perhaps, indeed, the sermon which I heard from the Bishop the Sunday previous helped to this. The text was this:—"He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My FATHER, and I will love him and will manifest Myself to him.—JUDAS saith unto him—not ISCARIOT—LORD, how is it that Thou wilt manifest Thyself unto us and not unto the world? JESUS answered, and said unto him, If a man love Me he will keep My words, and My FATHER will love him, and We will come unto him and make our abode with him." The sermon was true to the text.—There was no High Church cant about it. The most fastidiously evangelical could not but have been delighted with its thorough faithfulness, particularly the broad distinction between CHRIST'S disciples and the world, and the manifestation of CHRIST spiritually to His disciples.

A piece in the *Episcopal Recorder*, May 27th, signed Y. Y., had produced no little sensation, and it was feared would do harm; but happily it did not. I cannot bring myself to believe that any Low Church clergyman wrote that article. You may judge of its truth as a whole by one of its paragraphs. That speaks of the "dressing of *several* churches with flowers at Easter." Now it so happens that but a *single* church was so dressed in the city out of the dozen churches. The Bishop "is *said* to have heartily approved their conduct in the matter." He told the rector or a friend of his, that had he been consulted, he should *have advised no such thing.* "It is also said that one rector had the temerity to refuse to allow the same thing to be done in his church, when proposed and urged by members of his congregation." That rector was *the Bishop himself!!* I speak what I know. I am no apologist for the Bishop. I do not think he needs an apologist. But I am an advocate for the truth. And there is not only untruth in that article, but it is incendiary.

The Church in the Diocese is certainly increasing externally—making progress—and my trust is that it is also making progress spiritually, to an equal extent. Indeed I have yet to learn where a spiritual increase can be found in a Church which does not increase externally. I know that all outward progress is far from denoting internal progress; yet, nevertheless, can there be internal progress where there is not an outward developement?

Being connected with neither party in the Diocese, and not having been for now more than twenty years—and mixing freely with both—hearing all that both choose to say, I may, perhaps, be permitted to hope that I can form a candid opinion in the matters about which I have spoken. I came to the conclusion many years ago, that my temperament being such as it is, I could not be a party man in the Church without injury to my personal religion. I therefore abjured being so then, and have so continued to do. If I may be permitted to preach CHRIST quietly, I will try to do it, however imperfectly, and leave others to stand or fall to their own Master. They are not accountable to me.

I did not think, when I began writing to you, to have spoken of myself, or to have taken such an excursion; but I am writing to an old friend, who, I know, will make all due allowances for the weakness of one not now young. Yours faithfully, E. A.

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THOUGHTS ON CURRENT EVENTS.

The contemplated addition has been made to the British Cabinet, in the person of Sir GEORGE GREY, who has been appointed a fourth Secretary of State. The department of the Colonies has been assigned to him, for which he is said to have the qualification of experience, having been formerly under-Secretary. During the Russell administration he was the Home Secretary. The Duke of NEWCASTLE continues Secretary of State for the War department. We are not greatly pleased with this arrangement in its relations to the Church. Not only does the Russell or anti-Church wing of the administration acquire an additional voice in the Cabinet, but the patronage of the Colonial bishoprics is transferred from the Duke of NEWCASTLE, a sound Churchman, to Sir GEORGE GREY, of whom we do not believe that the same can be said.

Another change has been made. Lord JOHN RUSSELL has accepted the appointment of Lord President of the Council, that is, of the Privy Council. The Privy Council is an ancient and legal body, composed of all persons to whom the Sovereign has directed the oath of a Privy Counsellor to be administered. This is always done in the case of any person admitted into the Cabinet, or appointed to preside in the great courts of law, or to fill certain other important offices, among which may be mentioned the two Archbishoprics and the Bishopric of London. As the cases in which a Privy Counsellor is dismissed are of very rare occurrence, it becomes, towards the end of a long reign, a very numerous body, which is dissolved only by the demise of the Crown. Its functions are two-fold, executive, or rather quasi-legislative, and judicial.

The first is now merely formal, and consists in recording the will of the Sovereign, expressed in the presence of the Council, or rather of a few of its members assembled for the purpose. The document thus produced is called an *Order in* Council, and within certain prescribed limits has a *quasi*-legislative force.

The judicial power, originally, was that of a supreme court of appeal in questions decided by those courts held under the authority of the Crown, which proceed according to the course of the Civil, or Roman law. Of these the Admiralty is the most important, or more accurately the only one which retains any importance. It has also become the court of appeal from the highest court in each Colony. These judicial functions have, however, been by law delegated to a committee, composed of the Lord President, of those members who hold or have held judicial offices, and a few nominees of the Crown. Another law has constituted this committee the Supreme Court of Appeal in Ecclesiastical matters. There are some other committees of this body which possess functions of more or less consequence, among them is a committee on the subject of education, which is really of great importance, and has delicate relations to the Church.

The office of Lord President is an ancient office, to which a very high place was allotted in the statute of precedence passed in the reign of HENRY VIII. It was afterwards discontinued, but revived in the time of CHARLES II. Since that period it has been generally filled by some peer, whose position renders it necessary for the Ministry of the day to treat him with great consideration, while his age, or his want of intellectual power, rendered him unfit to administer the affairs of a real department. A seat in the Cabinet, with high temporary rank and a considerable salary, rendered the position a desirable one, but the want of a department caused it to be regarded as one of very secondary importance. Of late it has, however, become of more consequence. Its occupier is *ex officio* chairman of the committees of the Council, and has, as such, a great deal to do with education.

Under the Russell administration, the Marquess of LANSDOWNE filled the office, and was the organ of the Government in the House of Lords, on all matters connected with education. At the formation of the present Ministry, it was given to Lord GRANVILLE, a young nobleman, who, under the Russell Ministry, was appointed the successor of Lord PALMERSTON in the foreign department, when that wily statesman thought it time to leave the sinking ship. He had previously filled some secondary appointment. He has now been induced to leave his brilliant but unimportant position, and accept the Chancellorship of the Duchy of Lancaster, another semi-sinecure, which a Mr. STRUTT has been induced to vacate for him; and which he is allowed, as many former incumbents have been, to join with a seat in the Cabinet.

We observe an intimation in the English papers, that, in the hands of Lord JOHN RUSSELL, the office is to assume the character of a ministry of education. We are not anxious to see such an office, and Lord JOHN RUSSELL is among the last men in whose hands we should like to see the power that it involves.

We have before us the new clauses in the bill relating to the University of Oxford. The bill originally contained fifty-eight clauses or sections, of which twenty-seven had been considered. The remaining thirty are chiefly relating to the colleges, and, making about three-fourths of the whole, are still untouched. The London *Guardian* remarks:

> Upon these thirty-one clauses, not less than seventy-five amendments were, according to the notice-book, to be moved; while eight or ten distinct motions were to be made, in favour of new clauses of great importance and extent. Under these circumstances, it was evident that, however the Ministry might press their measure, the House of Lords could not see it until the end of July, in which case it was not difficult to predict its fate. Anti-Reformers were already beginning to congratulate themselves upon another year of Oxford as it is, heedless altogether of the "as it may be" of another session. Another shelved measure was to be added to the list of Ministerial failures, and Mr. DISRAELI'S prophecy was to be fulfilled,—the seventh government bill was to go the way of its predecessors, and descend into "the tomb of the Capulets." It can scarcely be doubted that, supposing the government to be serious in wishing the bill to pass, they have, at this stage of the proceedings, exercised a wise discretion in remodelling it.

In so doing, they turned back into that part of the bill which the House had already considered, in order to introduce three new clauses. One of these is numbered 18, and provides that neither Heads of Houses nor Professors shall be entitled to vote, in the Congregation, for members of the Hebdomadal Council. The reason of this is, that they are represented in that body by members of their own choosing. The twenty-fifth clause carries into effect the announced intention of making the Chancellor of the University a member, and, when present, the presiding officer, of all the bodies among which the legislative functions of the University are to be divided. The twenty-eighth relates to the private halls, which are allowed by the old twenty-sixth clause. It restores the name, which Mr. GLADSTONE too hastily gave up, and gives to their heads the title of Licensed Master.

The old twenty-seventh clause has become the twenty-ninth, one being omitted, our authority does not say where. After the old twenty-seventh, now the twenty-ninth clause, fourteen others are introduced, in place of thirty-one withdrawn. The thirtieth authorizes the University to regulate the private halls, and indicates the principles upon which they are to be regulated. It also gives power to enforce the negotiations both as against the licensed masters and students under their care. It also gives power, with the consent of the Masters interested, to aggregate several private halls into a grand hall, under the government of an officer appointed by the University.

The fortieth section declares that Christ church—an anomalous institution, half cathedral, half college,—shall be regarded as a college. The forty-first provides that no interest acquired after the passage of the act shall be regarded as a vested or expectant interest, so as to be protected from its provisions. The forty-second relates to the stamp duties on matriculations and degrees. The forty-third saves all privileges not expressly affected by the provisions of the bill.

The ten clauses intermediate between the thirtieth and forty-first, provide the means of remedying the evils and abuses which are alleged to exist in the colleges, and in some degree in the University itself, without the action of Parliament. The thirty-first clause authorizes the several colleges to alter by statute almost everything connected with their respective constitutions, provided the statute is passed, and approved by the royal commissioners before the first day of Michaelmas term, 1855. The thirty-second provides that if this be not done to the satisfaction of the commissioners, they may, after that day, enact statutes which shall be binding on the colleges, unless two-thirds of the members of a college shall express their dissent in writing. The thirty-third and thirty-sixth give to the University similar powers with respect to trusts which have subsisted fifty years, and to halls and private halls, subject so far as relates to private halls and halls, to a power on the part of the commissioners similar to that given them in the case of colleges. The power to alter trusts cannot be exercised without the approbation of the Queen in Council. All the ordinances, statutes and regulations made in any of these modes, are by the thirty-fourth clause to be laid before the Queen in Council, and published in the *London Gazette*. After this it is lawful for any person interested to petition the Queen to disallow the ordinance stated, or regulation, and the petition must be referred to a committee of five Privy Counsellors, who may, if they think fit, allow the petitioners to be heard by counsel. The thirty-fifth clause enacts that whenever any new regulation shall have been approved by the Crown, it must be laid before both Houses of Parliament. Either House may within a limited period address the Crown to cancel the new-made rule, which in that case shall be done. The thirty-seventh contains some general directions to the commissioners in the exercise of their authority. The thirty-eighth gives power to the University and the colleges respectively to change statutes made by themselves under the authority of the act, in the same manner in which other statutes may be altered. The thirty-ninth authorizes the colleges to alter statutes affecting them respectively, made by the royal commissioners with the approval of the Queen in Council. The University is to have the same power in similar cases affecting her, and also to alter in the same mode those parts of the law "respecting the election, constitution and powers of the Hebdomadal Council, and respecting the constitution and powers of the Congregation."

Baltimore, July 3, 1854. H. D. E.

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THE TRUE CHRISTIAN.—No man ought to think he hath found peace, when nothing troubles him; nor that all is well, because every thing is according to his mind; nor that he is a holy person, because he prays with great sweetness and comfort. But he is at peace who is reconciled to GOD; and GOD loves him when he hath overcome himself; and all is well when nothing pleases him but GOD, being thankful in the midst of his afflictions; and he is holy, who, when he hath lost his comfort, loses nothing of his duty, but is still the same when GOD changes his face towards him.—JEREMY TAYLOR.

For The Churchman.

GENERAL THEOLOGICAL SEMINARY.

MR. EDITOR: You will greatly oblige me, and I think will confer a favour on applicants for admission into the Seminary, by giving the following notice an insertion in your columns.

The Faculty have devolved on me the duty of examining the candidates in Greek; and I am particularly desirous that every individual may know that the amount of preparation stated below shall be strictly insisted on. No one need apply for admission unless he can read, translate and *parse*, any portions of the Gospels and Acts which may be assigned him. I will except the 27th chapter of the last book, on account of its technical phraseology, but shall expect *grammatical* preparation in every other portion, paying particular attention to the forms and tenses of the verb. Long experience has satisfied me that even some graduates of our most respectable colleges cannot pass creditably such an ordeal; and young men come to us constantly who are either ignorant of the requisition or indifferent to it, supposing that they can learn the Greek in the Seminary. Now the very design of the requirement is that, being fully prepared in the Gospels and Acts as a *grammatical* exercise before they come, they may, during the Seminary course, be able to devote their whole attention to the *exegetical* department. And those who have previously made this preparation can pursue their Biblical studies with satisfaction, while the others are hampered during the whole course.

I send this communication early, to enable all who intend to apply for admission in October next to make, during the intervening three months, such preparation as may be necessary. Periodicals favourable to the cause of sound literary preparation in candidates for the sacred ministry, are respectfully solicited to circulate this notice.

SAMUEL H. TURNER,
Dean of the Faculty.

Gen. Theol. Seminary, June 29, 1854.

TERMS OF ADMISSION INTO THE GENERAL THEOLOGICAL SEMINARY.

Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications, according to the Canons of the Protestant Episcopal Church in the United States, will be received as a Student in the Seminary. All others may be admitted, who produce satisfactory evidence of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and, in general, of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission into the Seminary are required to stand a satisfactory examination on the Greek Grammar, and on the Gospels and the Acts of the Apostles, in the original, with a view to ascertain their fitness to pursue a critical and exegetical course of study in the New Testament. They must also be able to read and pronounce the Hebrew with facility, according to the Masoretic punctuation, and be acquainted with the paradigm of a regular verb in all its conjugations. They must also sustain an examination upon the rules and principles of English composition, and present a specimen of their proficiency in that department. The above requisitions will be strictly enforced.

Those who intend entering the Seminary are requested to present themselves for examination during the week immediately preceding the opening of the Seminary, on the first Monday in October.

Every candidate must enter the Junior or lowest Class, at the commencement of the Fall Session, or stand a *satisfactory examination* on the studies which have been pursued by the Class into which he seeks admittance.

The Seminary year begins on the first Monday in October, and ends on the Saturday next succeeding the fourth Tuesday in June.

THE CHURCH ABROAD.

(Continued from page 145.)

ORDINATIONS were held in several of the Dioceses on the 11th ult., Trinity Sunday, when the following additions were made to the Holy Orders of the Ministry:

	Deacons.	Priests.
By the Bishop of LONDON	17	6
" " CHESTER	13	15
" " ELY	10	13
" " HEREFORD	6	4
" " SALISBURY	4	8
" " OXFORD	16	15
" " CHICHESTER	2	6
" " MANCHESTER	14	—
" " PETERBOROUGH	9	12
" " ST. DAVID'S	3	—
" " RIPON	6	7
" " ROCHESTER	5	10
" " LINCOLN	6	3
By the Archbishop of YORK	8	15
Total	119	114

THE HON. AND Very Rev. NEVILLE GRENVILLE, Dean of Windsor, died on the 10th ult., at the age of sixty-six.

THE CHURCH at Egerton has been re-opened by the Archbishop of CANTERBURY. A correspondent of the *Evening Journal* suggests this as a good opportunity to relieve the overgrown diocese of Winchester, by erecting the Deanery of Windsor, the income of which is £2,000, into a Bishopric. A Bishop of SURREY, thus created, would have, besides, a Cathedral and Chapter, which would tolerably well pay a working Bishop. The honorary title of Dean might be given to the senior Canon.

ACCORDING to the religious statistics in the year of the census for 1851, 154,206 marriages were solemnized in England and Wales. Of these 130,958 were solemnized according to the ritual of the Church of England, and only 23,248 without that ritual, and of these 6,813 were performed before the Registrar. By this test it would appear that, instead of one-third, or even one-half, the population being Dissenters, as has been alleged, Church and Dissent are in the proportion of six to one.

Scotland.—As a specimen of the strong disposition that has manifested itself of late in Scotland to urge into notice the various grievances that it is suffering at the hands of England—a feeling strong enough to lead to the formation of an "Association for the Vindication of Scottish Rights"—we give the following from the *Scottish Ecclesiastical Journal*, though it originally appeared in the *Caledonian Mercury*.

To the Editor of the Caledonian Mercury.

SIR: I am much surprised that in the list of grievances which affect Scotland there is one, which, so far as I know, has never yet been publicly complained of, viz., That no clergyman of Scots Episcopal ordination is eligible to hold a benefice in the Church of England. Yet such is the extraordinary fact. The English and Scotch Churches are declared by an Act of Queen Victoria to be one and the same; and, accordingly, the Bishops and Clergy of both Churches are in the constant practice of officiating in each other's churches; but yet, so jealous and exclusive are the English, that they withhold the poor privilege of enjoying a living, or even a permanent curacy from those who have had the misfortune to be admitted to Holy Orders on the north side of the Tweed! Surely this, whatever may be our individual persuasion, ought to find a place, at least, among those acts of injustice which tend to degrade our country, and to which we have too long tamely submitted. I am, sir, &c., SCOTO JUSTITIA.

Berlin.—The new English Chapel in Montbijou Palace was opened on Sunday, the 4th ult. by the Rev. Mr. BELLSON, the officiating minister of the English Church in that city.

If we had no faults ourselves we would not take so much pleasure in remarking those of others. If we had no pride we would not complain so much of other people's pride.

THE WORLD ABROAD.

England.—The news this week is more than usually sterile of interest. The King of Portugal is still the guest of the British Court, and accompanies the Royal Family on all proper State occasion. An important debate had taken place in Parliament on the Canadian Legislature Council Bill, in the course of which Lord ELLENBOROUGH strongly advocated the separation of Canada from its dependence upon the British Government on the ground of its being of small use in the time of peace, while on the other hand it served greatly to increase the chances of collision with the United States, and could not, at the worst, be defended against them by Britain. The sentiment was strongly opposed by others members, and the bill was read a second time.

The British transport ship *Europa* with 70 troops on board was accidentally destroyed by fire in the Channel. About twenty lives were lost.

Lord JOHN RUSSELL has been unanimously re-elected to his seat in Parliament by the city of London.

Russia and Turkey.—We are apt to place under this head all that relates to the struggle between the two Powers, and which is of too little importance to require distinct notice. The varying despositions and policy of the German Powers are of this character. The alliance between Prussia and Australia is becoming more intimate, and the policy seems likely to be one towards Rrussia.

It is stated that the opinion gains ground in Vienna and Berlin that the interview between the sovereigns of Austria and Prussia, at Tetschen, has strengthened the alliance of the Great German Powers, and that so soon as the answer of Russia shall be made known, the attitude of both will become more defined and vigorous, and in fact, as their treaties provide, will be identical with that of France and England. It is also considered that the adhesion of the other States of the Confederation is but of secondary importance, and their action, whatever it may be, will interest themselves and their personal relations more than it will affect the general coalition. Nevertheless no serious opposition is anticipated on their part.

Silistria has not yet fallen, though the siege and defence and conducted with undiminished vigor and with heavy losses to the Russians. General PASKIEWITCH had been severely wounded and has temporarily resigned the command. From the Black Sea there is nothing new. A telegraph dispatch from the Baltic says that both French and English fleets were at Boresund, twenty miles from Sweaborg, and it was expected they would attack the latter place on or soon after the 13th. Admiral CORREY was at Dagerhut. There were sixteen Russian ships of war in Sweaborg. The Russians had blocked the harbour by sinking a ship loaded with rocks.

As already stated, Admiral PLUMRIDGE had cannonaded Brahestad and Uleaborg. He destroyed the dockyard and burned 28,000barrels of tar, with other naval stores.

There was a foolish story afloat, that under cover of a flag of truce Admiral NAPIER had sent into Helsingfors a challenge to the Russian commander to come out and fight him, ship for ship! They say further, that the Russian declined.

EXCUSES FOR OUR SINS.—SAUL pleads for a sacrifice to the LORD to excuse his own disobedience; GEHAZI pleads the necessity of the sons of the prophets for his bribery; JUDAS allegeth the poor to palliate his covetousness. When the King of heaven invites men to His great supper, one hath married a wife, another purchased a farm, the third must go to prove some oxen; many frame excuses to themselves with as much ease as the spider weaves her webs. Every sin hath its cloak; malice and revenge pretend zeal of justice; wilful murder—I mean in our duelists, which cries to heaven for revenge—muffles itself up in the cloak of honour and reputation. These fig-tree leaves may serve to cover our sins well enough whilst it is vacation, but take heed of the term-time when it comes. When conscience begins to spit fire and brimstone in our face, when the devil pulls off the hood wherewith he has blinded us, then all these painted excuses vanish away; we hear nothing but hues and cries—we see nothing but evident destruction.—*Abp.* BRAMHALL.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street je3-1y-5h

SMITHSONIAN HOUSE—ON THE EUROPEAN PLAN—604 Broadway, on the same block with the Metropolitan Hotel, and three doors below Houston street.
This beautiful new Hotel, with elegantly furnished rooms is now completed. Each room has gas and Croton water, and all the appointments are of the first order. Good rooms, 50 cents per day. Clergy from the country with their families, and others inclined to quiet, will find the "Smithsonian" peculiarly calculated to suit them.
jy1-4t SIDNEY KOPMAN.

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1-1y

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. 523 Sixth Avenue, between 31st and 32d streets, N. Y.
N. B. Ornaments sent to all parts of the Union. jy1

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street**, New York.
Watches of every description carefully repaired. je10-1y-5

JAMES, HATTER, ST. NICHOLAS HOTEL, 525 Broadway.—The attention of the public is respectfully solicited to the hats made by the subscriber, whose personal attention is directed to fitting his customers a hat that will adapt itself perfectly to the proportion of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in infinite variety, for travelling and the watering places. je3-6m-5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond street, N. Y.
AARON WRIGHT. [my27-1y-5] BENJ. F. BAILEY.

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

MARBLE WORKS.—S. KLABER, 160 Alllen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27-1y-5

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-1y 5

COUNTRY BOARD FOR BOYS.—A few lads can board with us during July and August, at our summer residence in Bristol, R. I. The house being within a hundred feet of the shore, healthful aquatic sports can be conveniently enjoyed. Circulars at Stanford & Sword's; at Lockwood's; and at this office.
WM. B. STOUGHTON, } Principals of Church Schools,
je17-8t Rev. G. N. SLEIGHT, } 48 7th Av., cor. 14th st., N. Y.

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered. Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3-1y

LITERATURE.

The Select Works of Benjamin Franklin, including his Autobiography. With Notes and a Memoir by EPES SARGENT. Phillips, Sampson & Co.

MR. SARGENT has, in this work, rendered an acceptable service to the community, by gleaning from the scattered biographical material, and selecting from the mass of FRANKLIN's writings, the contents of a sufficiently capacious, yet moderately sized volume, which puts the venerable sage in the most agreeable light for his own reputation and the benefit of his posterity. "It is a very good office," said STEELE, "one man does another, when he tells him the manner of his being pleased :" and this service Mr. SARGENT's volume renders the admirers of FRANKLIN. He is a man who, though not the greatest of heroes or of martyrs, to be studied with the reverential awe which we assign to some of the most illustrious benefactors of humanity, is yet so known to us by his benevolence and patriotism that we willingly adopt him as a friend and companion. He is of the first class of the practical, sagacious utilitarians ; his utilitarianism redeemed from the dry vulgarity which is apt to afflict that particular species of ism in the world by some quaint touches of humour ; for, be it always observed that where humour is there is hope of a heart. The honest laugh wells up and bubbles over from that liberal fountain.

It is a common mistake to suppose of eminent BEN, that he was a penurious, pinching philosopher, one of the gripe and greed order, always studying the art to live and never living, cheating life out of its pleasures by a niggard system of economies and poverty-stricken maxims. Often has it been said that Poor Richard did harm to the country by engrafting on it a system of selfishness which was calculated to obscure all the higher interests of the soul. In this respect he has been misjudged. The frugal self-denying maxims of Poor Richard, we believe, went very far to encourage and cement the simple virtues of our forefathers, who, in a poor country, had all their wealth and that of the nation to make by their prudence and industry. One of the grossest evils of the present day, in itself a vice, and fruitful of corruption and injustice in a thousand forms, is a bold shameless extravagance. It would be well if the maxims of Poor Richard could occasionally be thrown into the liveried carriage, or slipped into the seldom-opened door of the costly mansion ; if they were still read by sinners of a humbler order, whose manly independence they might preserve. There is no necessary meanness in money-getting ; on the contrary, honestly-acquired money is the symbol of many virtues ; but money-begging is very closely associated with contempt. Another charge against FRANKLIN is his craft, his worldly policy. Without any disposition to defend mere cunning, or to deny that the writings of FRANKLIN give the immediate interests of life a disproportionate place, by the omission of many of the higher religious and generous artistic modes of culture, it may be remarked that FRANKLIN holds his ideas on this subject in common with many subtle, powerful, and noble minds. In the age which produced some of the finest products of the English heart and intellect, this craft was studied as an art. It was the science of BACON in his essays, of SHAKESPEARE in his plays and life, exemplified by the lesson of Polonius to Laertes, and by the thrift of his own career, which led him, a houseless adventurer, to the best mansion in Stratford, and it was the wisdom of one whom, in this quarter, we may accept as high authority, the sacred poet of the Church, GEORGE HERBERT. Much good and available material for the wisdom of Poor Richard's Almanacs, may be picked up at the "Church-porch" of HERBERT's "Temple." The saint showed no disdain for the arts of common life. He admitted in his philosophy a fact ignored by many so-called religious versifiers since, that the earth as well as the heavens were created, and that while man was commanded not to live by bread alone, he was not urged to despise bread. HERBERT's lines, indeed, tell us nobly

> What skills it, if a bag of stones or gold
> About thy neck do drown thee? Raise thy head ;
> *Take stars for money* ; stars not to be told
> By any art, yet to be purchased.

But the next stanzas stoops to the frugalities of this world.

> By no means run in debt : take thine own measure.
> Who cannot live on twenty pound a year,
> Cannot on forty : he's a man of pleasure,
> A kind of thing that's for itself too dear.

HERBERT, too, can tell us of dress,

> In clothes, cheap handsomeness doth bear the bell.

And he can trace the effects of prodigality to wife, children, servants, and the Church itself—for it is your "beggarly virtue of prudence" that can always afford to do generous things.

Mark how HERBERT draws the line between the use and abuse of humility. There is nothing misanthropic, mean-spirited or ascetic in his inculcation of the practice of this virtue—when he speaks of its opposite, boldness :

> In conversation boldness now bears sway.
> But know that nothing can so foolish be
> As empty boldness ; therefore first assay
> To stuff thy mind with solid bravery ;
> *Then march on gallant : get substantial worth :*
> *Boldness gilds finely, and will set it forth.*

This is to turn a vice into a virtue, an art which modern preachers have almost forgotten.

Poor Richard could not speak more earnestly and sagaciously of suretyship than does HERBERT. The lines should be deeply stamped upon every father's heart :

> Yet be not surety, if thou be a father.
> Love is a personal debt. I cannot give
> My children's right, nor ought he take it : rather
> Both friends should die, than hinder them to live.
> *Fathers first enter bonds to nature's ends ;*
> *And are her sureties, ere they are a friend's.*

Then how fertile in usefulness and homely wisdom are these maxims for Conversation, a means of beneficence which it has not been the fashion to talk of in the pulpit since the days of SOUTH.

> Entice all neatly to what they know best ;
> For so thou dost thyself and him a pleasure :
> But a proud ignorance will lose his rest,
> Rather than show his cards : steal from his treasure
> What to ask further. Doubts well raised do lock
> The speaker to thee, and preserve thy stock.

This is craft, cunning and sagacity of the highest order, and we might multiply instances out of the same poet. HERBERT, than whom none holier ever lived, did not think it necessary to his saintship to renounce his good sense, or that he must get to heaven by ignoring earth and his fellow men. St. PAUL himself, if as he writes, he became a fool sometimes, did it in a very wise way.

So much for the utility of BENJAMIN FRANKLIN, which, as we apprehend the case, no one is entitled to sneer at who has not done more for the world than he did ; in which case he would be left to enjoy his fame in quiet.

Leaving the reader to pursue this vein, which FRANKLIN worked out in many relations of public and private affairs, always in the spirit of the eulogium of the Roman poet and philosopher on the sage EPICURUS "exhibiting the commodious things of life," we recommend to him as a guide the conveniently-arranged, well-stored volume of Mr. SARGENT. It includes the Autobiography, a new Supplementary Memoir, and skilfully-chosen selections from FRANKLIN's political and philosophical papers, his moral and miscellaneous essays, and his voluminous correspondence. From Mr. SARGENT's own portion we gather a few anecdotes of FRANKLIN's residence at Paris :

> To Madame BRILLON, one of his neighbours at Passy, FRANKLIN addressed his admirable little story of "The Whistle," and his ingenious apologue, "The Ephemera." Of this lady he says : "She is of most respectable character and pleasing conversation ; mistress of an amiable family, with which I spend an evening twice in every week. She has, among other elegant accomplishments, that of an excellent musician ; and, with her daughters, who sing prettily, and some friends who play, she kindly entertains me and my grandson with little concerts, a cup of tea, and a game of chess. I call this *my opera* ; for I rarely go to the opera at Paris." At Sanoy, twelve miles from Paris, he was entertained with great distinction at a *fete champetre*, April 12, 1781, by the Count and Countess D'HOUDETOT. He planted a locust-tree in their garden ; and poems were recited, and a song sung in his honour, every stanza of which was delivered by a different member of the company. The third stanza was as follows :
>
> "GUILLAUME TELL fut brave, mais sauvage ;
> J'estime plus notre cher BENJAMIN ;
> De l'Amerique en fixant le destin,
> A table il rit, et c'est la le vrai sage."*
>
> While at Passy, he wrote his "Dialogue with the Gout," one of the most exquisite specimens of moral humour in the language. Various other pieces, which he classed under the name of "Bagatelles," were composed by him at this time by way of diversion amid his graver pursuits. He had always a fondness for his old printer's craft, and seemed proud of his proficiency in it. While residing at Passy, he had a small printing-office fitted up in his house, where he put in type and printed the "bagatelles" which he penned for the amusement of his neighbours.
>
> In the society of Madame HELVETIUS, his acquaintance was sought by the chiefs of the encyclopedists, D'ALEMBERT and DIDEROT, the latter of whom was atheistical or deistical according to the state of his health or the weather ; a writer who, while he assailed religion, was careful to give his children a religious education. Here, also, was introduced to FRANKLIN the celebrated TURGOT, who wrote the Latin epigraph † thenceforth attached to so many engravings of the American sage :
>
> "Eripuit cœlo fulmen sceptrumque tyrannis."
>
> Prints, medallion portraits, and busts of FRANKLIN, were multiplied throughout France ; and rings, bracelets, canes and snuff-boxes, bearing his likeness, were worn or carried quite generally. Such was the steady modesty of his nature, however, that he experienced more embarrassment than gratification from TURGOT's brilliant compliment. In palliation of it, he wrote to JOHN JAY : "You must know that the desire of pleasing, by a perpetual rise of compliments, in this polite nation, has so used up all the common expressions of approbation, that they are become flat and insipid, and to use them almost implies censure. Hence music, that formerly might be sufficiently praised when it was called *bonne*, to go a little further they called it *excellente*, then *superbe*, *magnifique*, *exquise*, *celeste*, all of which being in their turns worn out, there only remains *divine* ; and, when that is grown as insignificant as its predecessors, I think they must return to common speech and common sense." . . . . .
>
> We have already seen that he was subjected, in his diplomatic capacity, to numerous applications, which taxed his time and patience exorbitantly. His scientific reputation invited propositions hardly less annoying from speculators and inventors. "The number of wild schemes proposed to me," he writes, "is so great, and they have heretofore taken so much of my time, that I begin to reject all, though possibly *some* of them may be worth notice." Under date of Passy, December 13, 1778, after recording in his diary the visits of three of these experimenters on the same day, he makes the following note : "Received a parcel from an unknown philosopher, who submits to my consideration a memoir on the subject of *elementary fire*, containing experiments in a dark chamber. It seems to be well written, and is in English, with a little tincture of French idiom. I wish to see the experiments, without which I cannot well judge of it." This "unknown philosopher" was afterwards discovered to be MARAT, the sanguinary monster, whose atrocities during the revolution roused CHARLOTTE CORDAY to rid the world of his presence. . . .
>
> While resident at Passy, FRANKLIN received a present of COWPER's Poems, then beginning to win their way to fame, and he wrote to the donor : "The relish for reading poetry had long since left me ; but there is something so new in the manner, so easy and yet so correct in the language, so clear in the expression, yet concise, and so just in the sentiments, that I have read the whole with great pleasure, and some of the pieces more than once. I beg you to accept my thankful acknowledgements, and to present my respects to the author." COWPER was well pleased with the compliment, coming, as he said, from "one of the first philosophers, one of the most eminent literary characters, as well as one of the most important in the political world, that the present age can boast of ;" and he playfully remarks : "We may now treat the critics as the Archbishop of Toledo treated Gil Blas when he found fault with one of his sermons." . . . . .
>
> The period for his departure from France having now arrived, he received from Count VERGENNES and other official personages the most cordial assurances of esteem, and regrets at his quitting the country. A French national vessel would have been provided for him, if the minister of marine had been apprised sooner of his intended return home. His many distinguished friends took leave of him, one by one, with marks of the most affectionate in'erest and regard. To his old friend, DAVID HARTLEY, he wrote, "in his eightieth year :" "I cannot quit the coasts of Europe without taking leave of my ever dear friend, Mr. HARTLEY. We were long fellow-labourers in the best of all works, the work of peace. I leave you still in the field, but, having finished my day's task, I am going home *to go to bed*. Wish me a good night's rest, as I do you a pleasant evening. Adieu!"

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* WILLIAM TELL was brave but rude ;
More our BENJAMIN I prize,
Who, while he shapes his country's good,
Smiles at our board, there truly wise.

† "He snatched the lightning from heaven, the sceptre from tyrants."

The Latin line seems to have been suggested by the following, from the "Anti-Lucretius" of the Cardinal DE POLIGNAC :

"Eripuitque Jovi fulmen Phœboque sagittas."

And this would seem to have been partially borrowed from the "Astronomica" of MANILIUS :

"Eripuit Jovi fulmen viresque tonandi."

Struggles for Life, or the Autobiography of a Dissenting Minister. Phila., Lindsay & Blakiston.

This book bears strong internal evidence in favour of the truth of its title-page. It is most agreeably and truthfully written. We shall endeavour in some measure to let it speak for itself.

The author was, he tells us, born in a country village in England, the child of "parents miserably poor." An anecdote he relates of his father shows however that the household was rich in other than worldly goods.

> Often, in the days of my childhood, have I wondered at the equanimity of his spirit in the midst of great privations, and at his habit of positive gratitude under all circumstances. He *literally* obeyed the precept, "In everything give thanks." To the opulent, who stimulate their appetites by rich sauces, it would doubtless sound ridiculous enough to hear a man, whose scanty meal was insufficient to supply the necessities of nature, expressing thanks that he had very little appetite. But I have heard this often, and knew that the man who so expressed himself was as incapable either of falsehood or religious cant, as he was of waylaying and robbing his neighbour.

The infant years of the author were passed in a constant struggle between life and death owing to the disease of water on the brain. The case was a remarkable one and attributed by the village gossips to witchcraft in which the author states that three fourths of the population of the town and country were unquestioning believers. An old woman, Zybil Moss, is disposed to turn the matter to her profit. The incident and its results, terminating in a practical joke and the discomfiture of the witch are amusingly narrated.

> "That wise woman, Zybil Moss, called on me to say, that she had discovered the cause of this poor child's illness. It seems the fairies of Quarryton took a fancy to your infant, and managed to elope with it, leaving this afflicted one in its stead, which originally belonged to—"
>
> "Whom?"
>
> "Zybil is silent on that point, but she is prepared to arrange the matter with the fairies, on condition—"
>
> "Of money, I presume?"
>
> "Not exactly that, but something far more ridiculous, from which, however, she hopes to reap substantial benefit. Shall I tell you what it is?"
>
> "Yes, if you think proper ; but I would rather know what you said to her," replied my mother.
>
> "Both, then," added Mrs. Goring. "She proposes that on three successive Friday nights, as the town-clock strikes twelve, you lay at the root of the bloody thorn at the mouth of Quarryton Cave, a parcel of tea, sugar, and snuff, and a bottle of spirits, saying at the same time, 'Lal, tal, bal, bam, bat, rip, ro, bat.' You must be alone at the time, and you must not, on any account, look behind you as you return."
>
> "Horrible!" exclaimed my mother. "And what did you say to the designing person?"
>
> "Say? why I promised to persuade you to do as she proposes."
>
> "Me?"
>
> "Yes, why not? It is time the town was rid of this good-for-nothing mischief-maker. She has fallen into her own trap, and if you will be guided by me, she will soon be compelled to earn her bread honestly, or to go without. James Clanfield owes her a grudge for the wicked trick she played upon him, and he will be but too glad to assist you. Leave the rest with me ; and for your encouragement I will add, that this sick child, over whom you have so long watched, not knowing whether he was alive or dead, will not only recover, but will be a man of name and character, of whom many persons will yet hear. But the poor project of Zybil Moss has nothing to do with his recovery ; nor have the fairies anything to do with his illness."
>
> "Will my child recover?" eagerly inquired my mother, without waiting to question the authenticity of the oracle's prediction.
>
> "He will, *certainly*," answered Mrs. Goring, emphatically.
>
> Quarryton was a dreary, desolate-looking place, about two miles from Churchbank, and about one-third of a mile from the sea-shore. It was covered with heath and stunted thorns ; and a curious cave, which had been discovered in the centre of the heath some years before was popularly believed to be the dwelling-place of a thriving population of little creatures called fairies. The habits and customs of these mysterious beings formed the subject of many an incoherent fireside story on winter evenings in the neighbourhood. It seems they excelled in certain kinds of minute gymnastic exercises, such as leaping, vaulting, and dancing. They were mischievously clever at throwing small stones, casting dust in the eyes of travellers, and similar pranks ; and, what is not a little curious, they were immoderately fond of running away with snuff-boxes from the hands or pockets of persons who indulged in that dusty luxury. Whether Zybil Moss had acquired the accomplishment of snuff-inhaling from the gentry of Quarryton I have no authority for determining, but it is certain that she had few equals in the art, as James Clanfield knew to his sorrow. Honest James loved tobacco as sincerely as any subject of the Ottoman empire, only he preferred it in the form of powder. James also loved a blue-eyed maid, the daughter of a farmer in the near neighbourhood of the haunted cave. Love to this young lady overcame James's natural fears of the pigmy Quarrytonites, and with commendable perseverance he was often seen in a locality where gentlemen not in love would not have ventured to show themselves. In consequence of her suspicious habit of nocturnal rambling, the notorious Zybil had frequently crossed Clanfield's path, and on every occasion, as a matter of course, she had begged and obtained a pinch of snuff. Once or twice James thought she managed to extract an unnecessary quantity from his box. The thought occurred to him that there was no absolute necessity for plunging her thumb and finger so very deep into his little treasure ; and so, for the fun of the thing, and by way of testing honest Zybil's delicacy of touch, he filled his snuff box on one occasion with a prickly thorn from the heath, sprinkling it over with snuff sufficient to have satisfied any ordinary pair of nostrils. Punctual as a lover was James at the trysting place, where he hoped to meet with his blue-eyed Maria, and punctual as an unwelcome bill was the form of Zybil in crossing his path, and asking a pinch from his box. The request was granted, and——Zybil screamed, and vowed vengeance. She kept her vow. Maria believed the cool falsehoods of the irritated woman, and discarded her innocent lover. Wounded thus in a tender part, Clanfield waited an opportunity of exposing Zybil's character, and was not a little gratified when Mrs. Goring put it in his power to do so. Choosing a trusty confederate, he went early in the afternoon of the following Friday to the bloody thorn, carrying with him the basket of required delicacies. Carefully removing the turf, he dug a pit about three feet deep, bearing the earth to a distance so as to prevent suspicion. He then replaced the turf, resting it upon weak sticks, strong enough to bear the weight of the articles which he placed upon the turf, but utterly insufficient to bear the weight of a human body. He and his companion then hid themselves within the door of the cave—the desire of entrapping Zybil overcoming the fear of the fairies—so as to see what took place, without being seen by any one outside.
>
> Shortly after twelve o'clock, James thought he saw something approaching the famous thorn, the dark legend connected with which had often filled him with terror. He and his companion scarcely breathed. At the same time they fancied they heard unearthly sounds behind them within the cave. The perspiration oozed from every pore of their bodies ; they half repented their rash act. Still, however, they kept their eyes on the approaching object, dimly seen against a clear midnight sky. At that moment a huge black cat rushed past them out of the cave, in answer to the well-known call of Zybil, whilst she herself, ignorantly stepping on the deceitful turf to snatch her booty, fell with a scream into the pit prepared for her. Leaping from their hiding-place before the wretched creature had time to collect her scattered senses, the two men picked her up and placed her in a sack which they had brought for this gallant purpose, and which one of them swung on his back, whilst they proceeded in silence towards Churchbank ; the afflicted captive making doleful sounds all the way, much to the amusement of the companions, and especially to the gratification of the rejoicing James Clanfield, who foresaw in the night's adventure a restoration of the alienated heart of his deceived Maria. His resolution was, that from that sack the prisoner should not escape, until she confessed her duplicity in the ear of Maria, and in the presence of his companion and himself. The confession was duly made ; the captive was liberated. James and Maria were shortly afterwards duly married ; Zybil became a laughing stock to the town, and black cats were less feared than formerly.

"When I had reached my sixth year" he continues, "an occurrence took place, which it was feared would terminate in the blindness of one of my eyes. Still weak, and always suffering from headache,—although otherwise the symptoms of my affliction were gradually disappearing, —I was quite unfit to take part in those boyish sports which promote strength and activity. I could only look on whilst others were actively engaged. On one occasion I was thus sitting alone, a silent witness of the sports of the neighbouring children, when a mischievous boy, notorious in the street for his wild conduct, threw a stone at me which hit me on the right eye, wounding it severely. I remember quite distinctly at this moment that nothing could induce me to remove my hand from the wounded eye. For three months, day after day, I kept my hand upon it. The quantity of water which constantly trickled from the wound was surprising. I believe, however, that that occurrence was the means of removing the water from my head, and that the warmth of the hand tended to draw it out. To the wanton act of that boy I trace, under an overruling Providence, my deliverance from a disease which might have caused physical helplessness, or mental weakness for life."

Health of body brought with it mental activity, and the child rapidly acquired the rudiments of education. The restricted means of his parents made it necessary for him to get his own living at an early age. His first engagement was on a gentleman's estate as a farmer's boy. To this employment labours of a literary character were added—labours literally of love—but for these we must refer to the volume.

We do not propose to follow every step of our author's enterprising career. We shall therefore pass over several intervening incidents until we find him a young married man just arrived in Liverpool in search of a clerkship. The following advertisement arrests his attention in the morning's paper.

> "WANTED A CHRISTIAN GENTLEMAN, to superintend the ——Instruction Society. An ordained minister is not essential, but he must be an acceptable preacher. Salary, £75 a year. Apply naming reference, to —— Secretary."

He applies for and after some delay obtains the situation. He had previously had some experience as a lay-preacher, which were increased in connection with his new duties. Within the year he "was induced to accept a call to the pastorate, which was presented by a village congregation."

He enters upon his duties in a locality which has been neglected by its established clergy who have thus aided in fostering dissent. His chapel is burdened with a debt of £150. The neighbouring towns reduced the amount by one third and he is induced to visit London to solicite means to clear off the remaining £100. The account of this attempt is one which will no doubt awaken many a similar reminiscence in the mind of readers, clerical and lay.

A CHURCH BEGGING TOUR.

> I spent a month in London—a month well remembered! during which I discovered that I was wofully ignorant of the sublime science of begging. Many a weary mile I walked ; many odd excuses, instead of odd shillings, I received : many brows were contracted, and shoulders shrugged, at the sight of my little book ; and many remarks were made in reply to my humble request, some witty, some wise, some withering. I shall give a short list by way of specimen :—
>
> No. 1.—"How did you come to call on me first? I never head a list."
>
> No. 3.—"With whom have you left those few sheep in the wilderness? I should say, make haste back to your village, and tell your people to raise the money themselves."
>
> No. 5.—"Can't do anything for you. Good morning."
>
> No. 6.—"Perfectly absurd! Country people think we are made of money. Not a day passes without some begging case. It's really *too* bad! Pray excuse me."
>
> No. 9.—"Humph! I should not like to hurt your feeling, mys friend, but only just think, only think, and let your own good sense determine whether this is wise. You have travelled—how far do you say? One hundred and fifty miles? Exactly, one hundred and fifty miles, and mean to spend—how long?—one month in London, in the hope of collecting one hundred pounds. Why, sir, it's preposterous! Who advised you? You seem a man of sense. But you cannot have calculated. All that you can possibly get will be short of your expenses. I cannot encourage this sort of thing."
>
> No. 12.—"Oh! a Chapel case! It is with me a principle, sir, never to give to Chapel cases. If it were for a school, or a clothing society, or foreign missions, I might give a trifle, but not to a case of this kind."
>
> No. 16.—"Ha! ha! Well, this is exactly the seventh begging case I have had to-day already, and it's not yet two o'clock! It's downright persecution! I must change my name and address, or go to the workhouse!"
>
> No. 21.—"Ah! sir, I am very sorry! There is no class of men I esteem, or rather, I should say, love so much as ministers of the Gospel ; and if I make any difference among them it is in favour of those faithful and laborious village pastors who are doing so much good to the souls of the agricultural poor. What a pleasant and happy life yours must be! You know nothing of the cares of a London merchant. I sincerely hope you will get the little debt wiped off. Had you called at *any other* time I should have had so much pleasure in helping you ; but, will you take a cup of tea with me to-night? Ah! now I remember, you would scarcely be comfortable, for they are all busy packing up, as we are going to the Continent to-morrow. I and my family visit Switzerland this year. Good day, good day ; I hope you will be quite successful?"
>
> No. 22.—"Willowfield? Where's that? Never heard of it! I am very busy at present. Call again this day week. No ; stop! I am going to Brighton—yes, I fear, sir, I can't help you."
>
> No. 25.—"Churches should be self-supporting, and pay their own debts. We cannot be responsible for every little knot of people that gather together in out-of-the-way places. Our hands are full at home ; but I'll make you a present of a valuable book. Here's a copy of Baxter's 'Saints' Rest.' Tell your people what *I* said."
>
> No. 28.—"Our own place is desperately in debt!"
>
> No. 30.—"There are so many begging impostors that I have determined to give to no more cases. You do not look like one, or I should have you taken up on suspicion! How should I know whether these alleged names of ministers are genuine? My time is valuable. 'Morning!"
>
> I made it a point to copy down the exact answers I received from all on whom I called ; and I studied them in the evening, by way of improvement in the knowledge of humanity. It would be a foul libel on the Christian people of London, however, to let the above worthy twelve go forth to the world as fairly representing all the answers I received. I found the dwelling of true charity, as well as that of her unrelated namesake ; and I shall also quote a dozen of her replies.
>
> No. 2.—"With much pleasure, sir, will I give you a guinea, regretting that it is not more."
>
> No. 4.—"I don't care for paying old Chapel debts. The system is bad, and should be discouraged ; but I feel deeply for the servants of CHRIST, who are toiling amidst many discouragements in our rural districts. Put this couple of guineas in your pocket. Don't enter it on the book. It's for yourself. GOD bless you!"
>
> No. 11.—"I am not a Dissenter, you know ; but I love all who love our Lord JESUS CHRIST. Preach His Gospel faithfully, my brother. Live near to GOD—very near, if you would save souls. In this case only can you look for the HOLY SPIRIT's influences. Accept five pounds, with my prayers for your spiritual usefulness."
>
> No. 14.—"I wish something could be done to increase the income and comfort of country pastors. We talk about it ; but I wish our leading men would act as well as talk. I think there should be a common fund for this purpose, and most gladly would I contribute to it. For *this* case accept a sovereign."
>
> No. 23.—"Dear sir, I cannot spare a moment at present, or I should like to have a little chat with you. Will you forgive me, and enter my name for a guinea-and-a-half."
>
> No. 26.—"My circumstances are not equal to my will, sir ; but you will not refuse five shillings, with a poor man's blessing. Don't enter it ; lest others who are able to do more should follow my bad example."
>
> No. 29.—"There are three gentlemen waiting for me. I dine at four. Here's my address. Be sure you come at the moment and after dinner you shall have my mite."
>
> No. 33.—"Certainly. With all my heart. I never refuse really deserving cases. Take a sovereign. Good by!"
>
> No. 39.—"I have heard of you, sir, and am very glad you have called. If half-a-guinea be worth your acceptance, you are most welcome ; but don't measure my good-will by the amount.
>
> No. 42.—"A sovereign. I wish I could make it more."
>
> No. 44.—A similar answer.
>
> No. 45.—"What family have you? How many in congregation? May I also ask, not from any wrong motive I assure you, how much your people raise for you?" I answered these questions. The good man's lips quivered for a moment. He looked at me again, put pen to paper, and wrote a short note, which he sealed, and placed in my hand, saying, "Now, my dear sir don't be offended and don't misunderstand me. Take this note to the address. You will be measured for a suit of clothes. Get them of good quality. Let me hear from you sometimes. Farewell!"
>
> Reader! Have you ever felt a hard substance, causing a choking sensation? It is a curious compound, and I tried to analyse it after I had left the office of good charity, No. 45. It almost baffled my chemical skill ; but, as nearly as I could resolve it, I found that it consisted of four elements in about equal proportions —pride, humility, vexation, and gratitude! But I read Matthew vi. 30, and sent a letter of thanks to my generous brother, by whose hand the Great FATHER had, in this instance, fulfilled His promise.
>
> The whole amount collected was £45 15s. . . . .
>
> Returning home with the result of my begging tour, I placed it in the hands of the treasurer. Finding all, happily, in peace, and seeing many eyes brightened with pleasure, I valued the welcome and resolved to resume work with increased earnestness—a resolution which I kept to the injury of my health. My month's experience, however, had convinced me that the whole system—or rather practice, for there is no system in the thing—of chapel-begging is bad, incurably bad, and should be forthwith abolished by the universal consent of good men. I determined that, under no circumstances, would I ever act the eleemosynary again. "To beg I am ashamed." It is a degradation, from whatever point of the compass you view it. Places of Christian worship must be built, and what is more, they must be greatly multiplied both in towns and the country. They are the glory of the land, the conservators of peace and civilization, the best kind of training establishments for the mind of the community, scenes of unspeakable consolation to myriads of sorrowing hearts, memorials of the greatest love of which humanity hath ever heard, evidences of the progress of truth, and lights to guide the traveller to a happy immortality! Let them, therefore, be multiplied ; and may He whose right it is to choose His own servants, send the proper men! In many cases, the Christian voluntaryism of private individuals, whom the owner of the silver and the gold has constituted His stewards, can erect them. An individual lady or gentleman cannot do a thing more likely to promote the best interests of the people than to fix upon a destitute locality, and say, "I will build a chapel and shoolroom *there*!" In other cases, the united contributions of several persons whom the LORD hath prospered can accomplished the desired object. In a third class of cases, the funds entrusted to Chapel-building Societies can do it. And in a fourth class of cases, congregations can enlarge or build for themselves, and for the good of the locality in which they meet. But, in *every* case, the architect's receipt should be in the hands of the building committee before the house is thrown open for public worship ; and in *no* case should ministers of "the glorious Gospel" be sent over the country, like mendicant friars, to endure the scorn of some, the snappish remarks of others, and—what is more intolerable than either to a man of fine feeling—the *pity* of a third class. And, above all things, let not the eye of Christian benevolence, as it sweeps across the moral wilderness of an apostate world, forget a glance of compassion towards the villages and hamlets of the British islands. Let that charity which is born of faith do good on the most extensive scale that her power can embrace, but, oh! let her not forget to *show piety* AT HOME!

A little incident of his village career might also be paralleled elsewhere, for the Ardphists are a widely spread family.

> "Is it true, sir? I hope you will tell us—"
>
> "What, Mrs. Hoble?"
>
> "Oh! I hope it is not true," and tears filled her eyes.
>
> "What *is* it?" I again asked.
>
> "That—that—you are going—to leave us?"
>
> My suspicion was confirmed. The cause of disquietude was revealed. But I had not thought of this, or indeed of anything else.
>
> "Not, so far as I know, Mrs. Hoble ; but what makes you ask that question?"
>
> "O, sir, people say that you want to leave us, and Mr. Walters says you have had an invitation from some place, and you have preached and made speeches at so many places, and John says he is sure you're going ; and Mr. Ardphist told Mr. Hollot that you wanted more salary, and Mr. Hollot said, no minister should have more than fifty, or, at least, sixty pounds a year, because—"
>
> "At most," I suggested.
>
> "Yes," continued my kind little friend, "at most, sixty ; because, if they have more, they won't preach experience, and—O, I hope you won't go!"
>
> "Preach experience," I remarked, "that's a suggestive thought ; but does Mr. Hollot mean his own experience, the preacher's, or Mr. Ardphist's?"

Our extracts might easily be multiplied but have been sufficiently extended to show the quality of the attractive and valuable book before us. Its evidence on the position and feelings of the moderate portion of English dissenters is interesting and its remarks on the working of various details of the voluntary system, touch Churchmen in this country as nearly as those to whom they are primarily addressed.

SAWDUST FOR ORCHARDS.—A year last fall I hauled a load of old rotten sawdust, and threw it around my young apple trees. My neighbour over the way is one of those characters who plods on in the same old track that his father and grandfather did, believing that they knew all, and more too. My neighbour said if I put sawdust around my trees I would surely kill them. He said he put manure around some of his trees, and killed them. I told him I would risk it "any how." I put fresh stable manure around one row and sawdust around the next ; around another row I put leached ashes ; and the rest of the orchard I manured with rotten barn-yard manure, and in the spring spread it, and well planted the ground with corn and potatoes. The result was, many trees grew very luxuriantly, but the trees where the sawdust was grew the best, the bark being smoother, and the trees had a healthier appearance. I will state also, that part of the orchard planted to potatoes grew greatly better than that part planted in corn. The sod was clay loam.—*Exchange.*

MENTAL AND CORPOREAL SUFFERING.—There is a very pretty Persian apologue on the difference between mental and corporeal suffering. A king and his minister were discussing the subject, and differed in opinion. The minister maintained the first to be more severe, and to convince his sovereign of it, he took a lamb, broke its leg, shut it up, and put food before it. He took another shut it up with a tiger which was bound with a strong chain, so that the beast could spring near, but not seize the lamb, and also put food before him. In the morning he carried the king to see the effect of the experiment. The lamb with the broken leg had eaten all the food placed before him—the other was found dead from fright.

ALMOST every man wastes part of his life in attempts to display qualities which he does not possess, and to gain applause which he can not keep.

EXPERIENCE has taught us little, if it has not instructed us to pity the errors of others, and to amend our own.

NO MAN CAN be provident of his time who is not prudent in the choice of his company.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions ;
Mohair Plush and Silk Velvet for Pulpit Cushions ;
Carpeting of every description ;
Cocoa Matting and Mats for Porch and Vestibule ;
Communion Damask and Napkins ;
Tufts, Gimps, and Trimmings of every kind ;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.
Removal!
THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash. —GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs ;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade ; also
Twilled and Plain Venetian HALL and STAIR Carpets ;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities ;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, o different sorts ;
TABLE and PIANO COVERS, of choice patterns ;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS ;
WINDOW SHADES, of desirable styles ;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in ca-pet Stores. He is also Agent for selling
CARHART & NYE's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No 401 Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets ; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.
TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.* ; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below :
FANCY GOODS DEPARTMENT.
Work-boxes, Dressing-cases, — Toilet and Jewel cases,
Card, Odor, and Cigar cases, — Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks, — Chess, Dominoes, Checkers,
Paper and Pen knives, — Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap, — Bisque, Statuary, &c., &c.
RETICULE DEPARTMENT.
TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*
TOY DEPARTMENT.
Villages, Cities, Camps, Farms, — Kitchens, Rooms, Tools,
Buildings, Animals, Railways, — Book-cases, Bureaus, Guns,
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Magic-Lanterns, Tops, &c. — Wooly Dogs. Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.
DOLL DEPARTMENT.
Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.
GAME DEPARTMENT.
This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as
German Tactics, Anagrams, — Paul and Virginia, Ruth,
Magic Ring, Conundrums, — Bible History, Poor Richard,
London cries, Regetta, &c., &c. — Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind, — National Costumes, &c., &c., &c.
BABY-JUMPER DEPARTMENT.
Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE ; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
TUTTLE most respectfully commends his large and varied stock to the friendly notice o the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods is Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18-6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed. Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure for clerical robes, or fashionable citizens' garments of every descrription. mar5-tf

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work Furniture for all kinds of Ranges on hand and made to order. je17-1y

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in TIN FOIL, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27-1y

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs ; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order.
[je24-2m] R. PATON.

SCHOOLS.

A CLERGYMAN residing about 40 miles from New York, in a pleasant and healthful situation on the Hudson River, wishes to take into his family two or three boys, under 12 years of age. The number of boys will be limited; and earnest and faithful attention will be given to their religious and mental training. For further information address G. Office of *The Churchman*, No. 111 Broadway; or refer to the Rt. Rev. Bishop J. M. Wainwright, D. D.; the Rev. G. H. Hobart; the Rev. Milo Mahon, B. D.; New York: the Rev. R. S. Howland, Astoria. jyl-3t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - -	$5 per quarter.
Music - - - - - -	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20-6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

WANTS.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29-6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29-6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power.

m18-6m DUNCAN & WEST, 51 Beekman street,
and No. 4 Liberty Place.

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favorable terms.

DIRECTORS:

James Van Norden,
Jacob Westervelt,
William K. Lothrop,
Robert Smith,
John Lafarge,
John Newhouse,
Isaac Fryer,
John Fowler,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
John H. Fowler,
William K. Thorn,
Jacob Van Wagenen,
Daniel Talmage,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
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Francis Blanchet,
James W. Randell,
James E. Brown,
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Robert Orr,
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Peter Poillion, Jr.,
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Edward C. West,
George Peckham,
Robert Paton,
Johnston Livingston,
James Black,
George W. Kerr,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

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John C. Smith,
Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap22-6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
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Ralph Pomroy,
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Barnet B. Boerum,
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Geo. W. Prince,
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William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:
William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

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M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45	1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
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JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. jal-tf

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

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ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

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T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

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Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4-eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar6-tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 98 Maiden Lane

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGE T and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24-1y LIGHT, NEWTON & BRADBURYS.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "A nimble sixpence is better than the slow shilling." New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20-1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13-1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7½ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired.—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co. N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established, and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent an valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

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RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

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IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6-6m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PENRHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

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This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

For The Churchman.

Annual Meeting of the Associate Alumni of the General Theological Seminary, A.D. 1854.

New York, Tuesday, June 27.

By the Constitution of the Society, the Tuesday before the Commencement is the day appointed for the Annual Meeting. On this day, therefore, the Association met in the Lecture-room of St. Peter's church, in the city of New York, at 7 o'clock P. M.

The Rev. Drs. S. R. Johnson, Haight, Hallam, Van Kleeck, Walton, Spencer; and the Rev. Messrs. Croes, Dowdney, Hart, Spooner, Hobart, Weaver, Gibson, Alf. B. Beach, Duffie, Geer, Duncan, E. R. T. Cook, Hollingsworth, Travis, E. K. Smith, E. C. Babcock, Lawrence, Rich, Baker, Clarkson, Foggo, Graves, and Peck, were present at the first session of the Annual Meeting.

The Rev. Dr. Haight, a Vice President of the Society, took the Chair, and the meeting was opened with prayers, according to the formula of the Association.

Standing Committees were designated by the Chair, to wit:

For examining the Scholars' Room and Library: the Rev. A. B. Beach, E. K. Smith, and E. H. M. Baker.

Committee to invite the graduating class to join the Association: the Rev. Messrs. Geer, Clarkson, and Peck.

And a Committee was also, on motion, appointed to inquire if any of our Associates have deceased since the last annual meeting, and to prepare obituary notices of the departed. The Rev. Messrs. Weaver, Hollingsworth, and Lawrence, constitute this Committee.

It was *resolved*, That when the Association adjourns, it adjourn to meet in the Seminary Hall, to-morrow, (Wednesday,) after the examination of the students' classes, at 2 o'clock, and thence proceed to the chapel for the reading of the Annual Essay.

The Associates then entered the church, and the Evening Service was begun at 8 o'clock. Prayer was said to the Creed by the Rev. Arthur J. Rich, M.D., and from the Creed by the Rev. Robert A. Hallam, D.D.

In the unavoidable absence of the appointed preacher, the Rev. Dr. Van Kleeck, by the request of the Executive Committee, preached the sermon before the Alumni, from the text, Ps. xlv. 17. The sermon exhibited the value and use of a Scriptural Liturgy in perpetuating sound doctrine and the integrity of the Church. The theme was illustrated by reference to the errors growing out of Romish developments and the unhappy issues of Luther's and Calvin's labours, and of Congregationalism in New England, contrasted with the results of the Reformation in England and her colonies, and the prospering Church in our United States. The preacher closed his excellent discourse by addressing the Associate Alumni with an exhortation to a calm and steadfast profession of the faith received from apostolic days and contained in our primitive and acknowledged standards. The Psalm and Hymn were announced by the Rev. Alf. B. Beach, rector of the church, and the final prayer was said, and Benediction pronounced, by the Rev. Benj. I. Haight, D.D.

The meeting then adjourned.

Wednesday, June 28th.

Pursuant to adjournment, the Association met in the Seminary chapel at 2 o'clock P. M., the hour appointed for reading the Annual Essay.

The Rev. Dr. Shelton, the Rev. Messrs. D. V. M. Johnson, Haskins, Hunter, W. H. Moore, Shackelford, Coffey, Cornell, and Hedges, not before present, were to-day in attendance at the Society's meeting.

Prayers were said by the Rev. Dr. Haight, and the Essay was then read by the Rev. A. Bloomer Hart, of New York. The subject was: "*The Intermediate State and Place.*"

After the reading of the Essay, the Association entered the Seminary Hall for transacting business. The Rev. Dr. Shelton, a Vice President of the Society, took the chair.

Letters from absent members being requested, the Secretary gave communications from the Rev. A. A. Miller, and the Rev. S. Buel.

These communications were followed by the *Annual Report of the Executive Committee.*

REPORT.

Your Executive Committee have held such meetings during the past year as were necessary for transacting the extraordinary business of the Association.

Since our last annual meeting, and pending the session of the General Convention in October, 1853, a Triennial Meeting was held in St. Bartholomew's church, in this city, on which occasion the Society was favoured with the presence of the Rev. Mr. Caswall, vicar of Figheldeane, one of the delegation from the English Church, and the sermon was preached by the Rt. Rev. the Bishop of New Jersey. This valuable discourse was printed, by a resolution of the Society, and a copy transmitted to every Alumnus. As the proceedings of the Triennial Meeting were published in the Church periodicals of October, we omit farther reference to them, except to say that the business appointed for consideration then, was postponed to the present Annual Meeting.

The Executive Committee, in accordance with a resolution of the Society at a former annual meeting, have recently added to your Scholar's Library an edition of the valuable English commentary of Patrick, Lowth and Whitby on the Scriptures.

An Alumni Prize Record has been procured for the purpose of recording the names of successful competitors for the Greek and Church History prizes founded by the Rev. Prof. McVickar and his son, the late Rev. Henry McVickar. It is made of the finest paper, ruled in suitable columns for registering the successful competitors' names, dioceses, prize department, year, and amount, with printed captions to the columns of every page, and is bound in the best of Russia leather. On the first leaves, an opening page, the founder's letter, the scheme of the prizes, terms of competition, and resolution of acceptance by the Trustees, together with the names of last year's successful candidates for the prizes, have been elegantly inscribed by the first gentleman whose name is registered in this record. As the sum appropriated was insufficient for the purchase of the book, the additional cost was generously contributed by Mr. Geo. C. Morgan, under whose direction it was prepared. Though not bulky, it will serve to chronicle the names of prize-winners for more than eight centuries.

We regret to state that this year there are no competitors. The close of the third year is so crowded with study, that as the Dean of the Faculty advises us, it is difficult to induce the seniors then to add extraordinary studies to their already augmented duties. We take leave therefore to suggest that your Executive Committee, or any other, be appointed to confer with the Rev. founder of the scheme on the propriety of changing the time for the examination from the close of the final session to the preceding Easter holidays.

A communication having been received from the appointed preacher of the Annual Sermon, advising us that arrangements incident to his removal farther south would prevent his attendance at the annual meeting; and the substitute preacher being unprepared; the Rev. Dr. Van Kleeck, at the solicitation of your committee, consented to favour the Society with a sermon on the occasion.

As alterations have been made in the Constitution since the last edition was printed, and as four classes have since completed their studies whose names will to-morrow have been added to the catalogue of the Association, your Committee suggest that it would be proper to print a new edition for the use of the Society.

All which is respectfully submitted.

The Treasurer's Report, which was next read, shows a balance in the Treasury of $80,39.

Dr. Walton also read the report of the Treasurer on the Professorship Endowment Fund. The fund has received an addition of $90, annual interest, which makes its total amount $3,868 67.

Of the Standing Committees, the Committee on the Scholars' Room and Library reported the books and furniture to be, with a few exceptions, in their usual condition. And the Committee appointed to invite the graduating class to unite with this Association, as well as that to whom was assigned the office of making inquiry respecting our lately deceased brethren, desired and were allowed to be continued.

At a former meeting, in 1852, an amendment to the fourth article of the Constitution was proposed. It was passed, with a slight verbal alteration, inserting the word "*honorary*" before "Vice Presidents," and now reads thus:

Art. IV. "The officers of the Association shall be a President, *six Vice Presidents, to be elected from among those members who are not Bishops*, a Treasurer, a Recording Secretary, a Corresponding Secretary, and four persons to constitute, with the Recording Secretary and Treasurer, an Executive Committee. The senior Bishop of the Church, who is a member of this Association, shall be president of the same; and all other Bishops of the Church who are members shall be *honorary* Vice Presidents, to take order according to seniority. The duties of the Executive Committee shall be to carry into effect all resolutions of the Society not otherwise assigned, and to manage its business in general."

A Committee, the Rev. Dr. Walton and Mr. Shackelford, was appointed by the Chair, for the nomination of a Preacher and Essayist, with their substitutes, for A. D. 1855; and a Committee, the Rev. Prof. Johnson and Rev. A. B. Beach, to nominate officers for the ensuing year.

It was *resolved*, That a member of this Association be chosen, whose duty it shall be to report, at each annual meeting, the names of those of our associates who have died during the interval, and to prepare some brief memorial of their character and life.

And the Rev. Prof. S. R. Johnson, D. D., was chosen, and accepted the office.

On motion, it was *resolved*, That when we adjourn, we adjourn to meet in the Seminary Hall to-morrow, immediately after the Annual Commencement.

The Rev. Mr. Spooner submitted for the consideration of members the following proposed amendment of the eighth article of the Constitution, to wit: "In line 3d, omit the words *with substitutes*; and at the end of the article add, *The Executive Committee shall have power to fill any vacancy which may arise in regard to the Essayist or Preacher.*"

The Rev. D. V. M. Johnson, teller, reported that the Rev. Samuel Buel, of Poughkeepsie, New York, was chosen to preach the next Annual Sermon; that the meeting had failed to elect a substitute; and that the Rev. John A. Hicks, D. D., was chosen Essayist, and the Rev. P. Teller Babbit the substitute.

Prof. Johnson and the Rev. Mr. Beach reported the following ticket of officers, which was elected unanimously:

For Vice Presidents:
The Rev. William Shelton, D. D.,
" " Benj. I. Haight, D. D.,
" " Aldert Smedes, D. D.,
" " Samuel Fuller, D. D.,
" " Lloyd Windsor,
" " Samuel M. Haskins.
For Treasurer: The Rev. William Walton, D. D.
For Corresponding Secretary: The Rev. R. B. Van Kleeck, D.D.
For Recording Secretary: The Rev. A. Bloomer Hart.
For Executive Committee:
The Rev. Richard Cox,
" " Wm. E. Eigenbrodt,
" " J. A. Spencer, D. D.,
" " I. H. Tuttle,
Together with the Treasurer and Recording Sec'y.

On motion, adjourned.

Thursday, June 29th.

The exercises of the Commencement having been concluded in St. Peter's church, the Associate Alumni returned to the Seminary Hall.

The Rev. W. L. Johnson, D. D., the Rev. Messrs. Hitchcock, Ogilby, Bronson, Van Rensselaer, E. A. Hoffman, and Walden were to-day present, at the final session. The Rev. Dr. Shelton occupied the chair.

Wednesday's minutes having been approved, the graduating class were invited, on hearing the Constitution read, to subscribe their names, and become members of the Association. The following gentlemen thereupon affixed their names: J. H. Hobart Brown, Edmund Cooper, James de Koven, John C. Eccleston, Wm. B. Edson, Lucien C. Lance, J. S. B. Hodges, Theo. A. Hopkins, John R. Livingston, jr., Nicholas F. Ludlum, William Murphy, Stevens Parker, William E. Phillips, Thomas Richey, Geo. F. Seymour, John E. C. Smedes, Walter A. Stirling, Geo. K. Warner, Julius H. Waterbury, Merrit H. Wellman.

The Rev. J. A. Spencer, D.D., was openly nominated substitute Preacher for 1855; the Rev. Messrs. Croes and Halsey were appointed tellers, and Dr. Spencer was chosen by ballot.

It was then *resolved*, That the Executive Committee be authorized to appropriate the sum of $150 for the support of a Scholar for the ensuing year.

OBITUARY.

"The Committee appointed to inquire concerning deceased members, respectfully report, that four of our number have during the past year been called to their rest and to their account:

"The Rev. Samuel Penny, of the Diocese of Rhode Island, who was suddenly killed under the most distressing circumstances by a collision of cars on a railroad:

"The Rev. David B. Flower, of the Diocese of Florida, who, while faithfully discharging the duties of his office among the sick and dying, during the prevalence of the Cholera, became himself a victim to the disease and died in the midst of his labour and usefulness:

"The Rev. John Elliott Thompson, of the Diocese of New Jersey, who after protracted suffering and ill-health was removed from the scene of his earthly afflictions, to enjoy the rest that remaineth for the people of God:

"And the Rev. Abel Ogden, of Diocese of New York, who also, in the midst of duty and usefulness, has, during the past year, been removed from this to a better and enduring existence.

"In this remembrance again made of our departed brethren, your Committee are unable, from want of time and opportunity, to collect incidents respecting their life and character, which would no doubt both interest and benefit us who survive. It is however their privilege and their pleasure to present them to the Association as worthy and faithful men in their day and generation, abundant in good works and in their death realizing that great desire of the pious soul, thus beautifully expressed in one of our collects, 'That when we shall have served Thee in our generation we may be gathered with our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee our God, and in perfect charity with the world.'

"And with a testimony such as this we may be well content, and by their example incited to increasing earnestness and zeal for the securing to ourselves and others the same desirable and satisfactory good.

"With a deep sense, then, of the loss sustained by ourselves, by the Church, and especially by the families of these our departed brethren, we recommend to the Association the adoption of the following resolutions:

"*Resolved*, That in the death of the Rev. Messrs. Penny, Flower, Thompson, and Ogden, we recognise the wisdom and the mercy of God, and bow submissively to His authority and ways.

"*Resolved*, That while we sympathise sincerely with their afflicted families and relations for the temporal bereavement they have sustained, we do yet feel a high degree of pleasure in being able to congratulate them and the Church for the good report these have left of their faith, and the well grounded hope of their now quiet rest with the spirits of just men awaiting their 'perfect consummation and bliss in the everlasting kingdom of Christ and God.'"

J. Weaver,
Sam'l. Hollingsworth,
F. E. Lawrence.

The report was received, and the resolutions were adopted.

It was next *resolved*, that a Committee of four be appointed by the Chair, who shall consider whether more interest may not be thrown around our annual and triennial meetings, and report on the subject at the next meeting of the Alumni.

The Chair appointed the Rev. W. H. Moore, the Rev. Wm. L. Johnson, D.D., the Rev. Dr. Spencer, and the Rev. Mr. Croes, a Committee to consider the subject of the preceding resolution.

On motion, the Annual Meeting of the Association was adjourned *sine die*.

A. Bloomer Hart, Recording Secretary.

CLERICAL CHANGES.

The Rev. Louis L. Noble, late rector of St. Luke's church, Catskill, N. Y., having received and accepted a call to Grace church, Chicago, Illinois, requests that letters and papers for him be directed accordingly.

NOTICES.

☞ The Rev. Dr. Hooker (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

The Bishop of New Jersey purposes, if God please, to dedicate the chapel of Christ church, Elizabethtown, New Jersey, on Thursday, 13th July.

The service will commence at half-past ten o'clock, and persons desirous of attending can leave by New Jersey Railroad, foot of Courtlandt street at 9 A. M., and by steamboat, Pier No. 3 North River, at 8 A. M.

The clergy are requested to meet in the parish school room, next the chapel, at ten o'clock.

The Bishop purposes also to lay the cornerstone of the rectory on the same day.

The rector of the parish will be instituted on the next day, Friday, 14th; and a special ordination of Candidates for Deacon's Orders be held. By order of the Vestry, Wm. M. Whitehead, Clerk.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday evening next, the 11th inst., at 7½ o'clock.

July 7, 1854. Thomas P. Cummings, Rec. Sec'y.

New York Bible and Common Prayer-Book Society.—A regular meeting of the Board of Managers will be held at the Depository, 55 Thirteenth street, west of Broadway, on Tuesday evening next, the 11th inst., at 6½ o'clock. Wm. H. Bell, Recording Sec.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, 55 Thirteenth street, west of Broadway, on Tuesday evening next, the 11th inst., at 7 o'clock. Wm. R. Ronalds, Recording Sec.

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P. M. Rev. T. Towell, Minister.

ACKNOWLEDGMENTS.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

B. V. $1, thro' the Rev. Dr. Van Kleeck; A Seaman's Daughter, $5, thro' S. & S.

D. V. M. JOHNSON

N. B. Further gifts may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway; or to Charles Ely, 104 Broadway; Edward Haight, Bank of the Commonwealth; T. P. Cummings, 121 William street.

St. Ann's church for Deaf-Mutes.—The following subscriptions to the Building Fund are gratefully acknowledged.

Mrs. Banyer and Miss Jay, $100; H Suydam Jr., Levi Cook, each $50; F. Tomes & Son, A. Whitlock & Co., J. Lawrence, J. Lee, B. L. Swan, J. Warren, C. M. Conelly, R. Lewin, Latteiner, Large, Ellery & Co, each $25; C. H. Leonard, J. L. Morgan, Cluces & Co., N. Worley, Richards & Fleury, C. Partridge, H. Hennequin & Co., W. Hudson, H. Hoag, J. & H. Van Nostrand, each $5.

Subscriptions may be sent to Augustin Averill, the Treasurer of the Fund, 47 South street; Messrs. Stanford & Swords; Mr. Robert Leeder, the deaf-mute collector; or the undersigned, Minister of the parish

Thomas Gallaudet, 22 Third street.

Advertisements.

THE REV. J. J. ELMENDORF will open in the autumn a CHURCH SCHOOL FOR GIRLS, at No. 101 West Thirty-sixth street, near Broadway. The best assistance will be provided in every department. Circulars will shortly be issued, and can then be obtained at the principal bookstores, or by application to the above address. jy8–2t

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has REMOVED TO No. 44 BEAVER STREET, between Broad and William streets, where in future he will feel obliged by receiving their orders.
ap29–3m THOMAS McMULLEN

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

SUMMER UNDERGARMENTS AND HOSIERY!—Time and money can be saved by buying at No. 104 Bowery.
The Zephyr Merino Undervests,
introduced at our establishment several years since, are universally approved, and should be worn by all. A RANKIN & CO.,
je24–4t Importers and Manufacturers, 104 Bowery.

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27–1y

REMOVAL.—Fine Clothing!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. 401 Broadway, corner of Walker street.
Furnishing Goods of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10–3m

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854............105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108 400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the Crystal Palace, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—Wedding, Invitation, Visiting, and Business Cards of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29–3m

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Upholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houses at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1–6m

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.

Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10–3m

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, 51 Canal street, is now receiving in store his first shipment of French and English Mantles for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of Embroideries, Silk applique and Chantilly lace mantles at from $6 upwards. GEO. BRODIE,
my20–3m 51 Canal and 63 Lispenard streets, N. Y.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17–1y] James R. Quin.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9–tf] M. H. LICHTENSTEIN, No. 90 Bowery.

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods. je3–1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11–1y BOUGHTON & KNAPP, 19 Courtlandt street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods.
R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.
mar18–1y

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.

"I concur in the above.—Elbert S. Porter, Pastor of the church."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24–3m

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.

An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13–3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c. Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11–1y 76 Water street, fronting Old Slip, New York.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1–1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.
R. & R. LAVERY, 243 Grand street,
ap22–3m (A few doors east of the Bowery.)

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, [illegible] necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

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decl7tf 637 Broadway.

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